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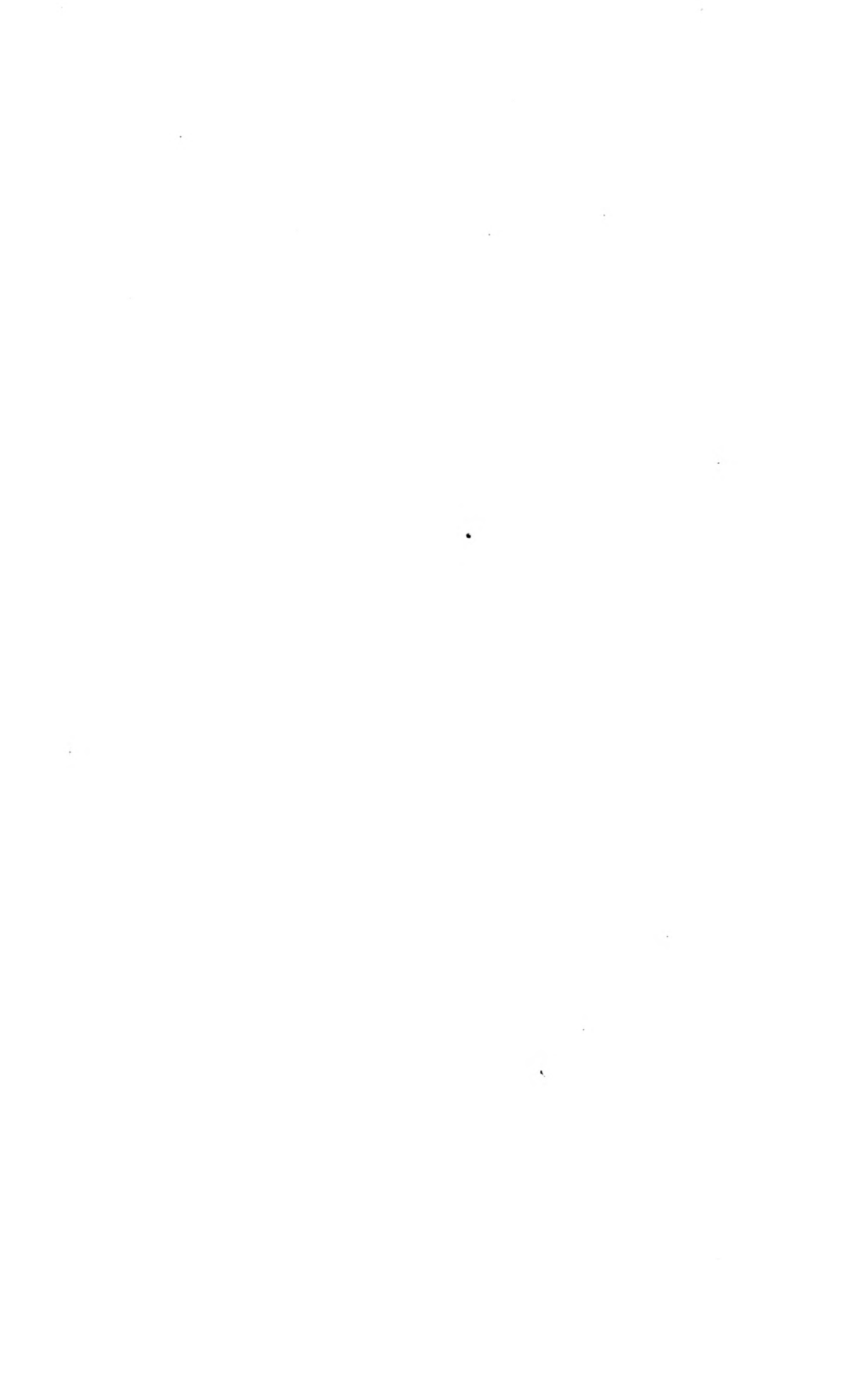
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# THE LATELY DISCOVERED FRAGMENTS OF MENANDER.

EDITED WITH ENGLISH VERSION,  
REVISED TEXT, AND CRITICAL  
AND EXPLANATORY NOTES.

BY

UNUS MULTORUM.

SECOND EDITION.



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# CONTENTS.

	PAGE
PREFACE . . . . .	I
THE LITIGANTS . . . . .	5
THE LADY WITH THE SHORN LOCKS . . . . .	41
THE WOMAN OF SAMOS . . . . .	67
THE HERO . . . . .	91
NOTES TO LITIGANTS . . . . .	97
REMARKS TO LITIGANTS . . . . .	106
NOTES TO LADY WITH THE SHORN LOCKS . . . . .	110
REMARKS TO LADY WITH THE SHORN LOCKS . . . . .	115
NOTES TO WOMAN OF SAMOS . . . . .	119
REMARKS TO WOMAN OF SAMOS . . . . .	122
NOTES TO HERO . . . . .	124
TRANSLATION :—	
THE LITIGANTS . . . . .	125
THE LADY WITH THE SHORN LOCKS . . . . .	145
THE WOMAN OF SAMOS . . . . .	159
THE HERO . . . . .	175
APPENDIX . . . . .	181







## P R E F A C E.

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WHEN some fifteen years ago the tombs of Egypt gave back to the world the long lost "Polity of Athens," I pleased myself with the hope, though not venturing to look forward to that hope being accomplished, that the same abodes of the dead might one day give into our hands a comedy of Menander. This hope has now to a great extent been realized, for mutilated and imperfect as these fragments are, they are yet of such a nature as to give the highest pleasure to those capable of enjoying them, and we know now, what we had to take on trust before, that the critics of antiquity were not mistaken in their judgment of the man, who holds the same place among the authors of the New Comedy, as Aristophanes does among those of the Old. In vigour no doubt, as might be expected, considering the degenerate age in which he flourished, he falls short of that mighty genius, and yet judging from the specimens before us, he shows himself well entitled to be inscribed on that roll of honour, in which the great name of Aristophanes appears along with those masters of the tragic art, Sophocles and Euripides. We are now in a position to realize how correctly the ablest man of a most accomplished generation estimated the difference between our author and his imitator Terence, and to appreciate the excellence of his criticism, though the verses in which it is conveyed are execrable. Indeed, much as I admire Terence (I mean his three great plays, *The Eunuch*, *The Self-Tormenter*, and *The Woman of Andros*, which I name in the order of their merit), I feel as though I could no longer relish the copy, now that I know the original. The *Bacchides* of Plautus, which seems to be based on the *Δὺς ἐξαπατῶν* of Menander, is no doubt a play not to be despised, but though I acknowledge Plautus to be a great

writer, I do not think the censure Horace has pronounced upon him is by any means unfounded. The outward appearance of Menander has long been familiar to us from the admirable statue in the Vatican, as that of Aeschines is from the statue, also of great merit, in the Naples museum, which by a singular coincidence stands close by another statue, belonging to that kind of art, which would have most of all appealed to him in his life-time, and in its own line of unquestionable excellence. But while three orations amply suffice to make Aeschines well known to us, as one of the greatest of orators, and only inferior to his incomparable rival Demosthenes, Menander till now was only known by a few fragments from which we could form so to say no idea of his powers and of his genius. There are no doubt instances in literature, of what one might call *ex pede Herculem*, like that wonderful fragment of Anacreon, *πῶλε Θρηκίη, τί δὴ με* (Bergk 75), which is sufficient in itself to reveal him to us as one of the greatest of poets, but these are rare, and nothing of this kind is I think to be found, in what Meineke gives us. This indeed is what one would expect in a dramatic poet, and more especially in a dramatic poet of the first order, where whatever is detached from its connexion suffers accordingly. A striking instance is that admirable passage in the *Litigants* (486—501), of which the three opening verses were already known to us, but could not of course convey to us the faintest idea of the merits of the whole, which even if given in its entirety, would lose exceedingly by being taken out of the scene in which it occurs.

It is remarkable that in these fragments there is nothing to be found that could offend the most scrupulous, except indeed the double-entendre addressed by Polemo to Habrotonon in the *Lady with the Shorn Locks* (221), which I have not cared to explain in English, but have taken refuge in dog-Latin. Artistically it is as faulty as it is otherwise offensive, though unquestionably obscenity has its place in art, and even in the highest art, of which we have a striking example in that first-rate comedy the *Lysistrata*. Nor are there any examples here to be found of the harsh father, the unconscionable bawd, or the

wheedling harlot, though the knavish slave is everywhere conspicuous.

In this second edition I have transcribed the text of the papyrus from Lefebvre, and have confronted it with the text I propose. I have indicated missing and illegible letters by dots as he does, and placed between upright lines the supposed number of letters missing owing to mutilations of the MS., and like him I have put dots under letters which are doubtful. I have also marked with an asterisk those verses where I wish to draw attention to the MS. I have combined at v. 357 of the *Ἐπιτρέποντες*, as taught by Van Leeuwen, the two lesser fragments N and T (pp. 66 and 216 of Lefebvre's edition) as far as the words *ἐξ ἀστέως*, but have left out the rest of these, and all other fragments indicated by letters excepting Q (p. 60), and K (p. 118). I have marked the conclusion of each of the fragments that constitute the text by a line. My text is in the main based on Van Leeuwen's first edition of the fragments, which I have found of the greatest use to me, though differing from it in many respects, as a comparison will show. I have added an English version at the end of the book, with a view to supporting and elucidating the text I offer, and which aims at nothing more. For I think it impossible, though I have endeavoured to do my best, to give an adequate idea of the original, or indeed of any good author, through the medium of a translation.



## THE LITIGANTS.





## THE LITIGANTS.

IN the plays of the New Comedy it is usual, as we learn from Plautus and Terence, for the background of the stage to consist of two adjacent houses, with their entrances, one on the left, and the other on the right of the stage, while the action takes place in front of them. In the *Rudens* indeed there is only one house, that of *Daemones*, but the other is represented by a temple of *Venus*. Here I think there is but one house, situated at Athens, and inhabited by *Chaerestratus* and his son *Charisius*. As my reasons for this will appear from the play itself, I reserve them for the remarks which will follow my version. The scene with which the fragment opens is I think complete, and is the first scene of the play, though I suspect it to have been preceded by a prologue (for I think the audience would require some further enlightenment than the play itself affords), which has disappeared with the name of the play, the argument and the *Dramatis Personae*. Two rustics appear on the stage disputing with one another, and one of them is accompanied by a woman with a child in her arms.

φευγειςτοδικαιον:συκοφαντεισδυστυχησ:	
ουδεις'εχεινταμησ':επιτρεπτεοντινι	
εστιπεριτουτων:βουλομαι·κρινωμεθα:	
τισουν:εμοιμενπασικανοςδικαιαδε	
πασχω·τιγαρσοιμετεδιδουν:τουτονλαβειν	5
βούλεικριτην:αγαθητυχη:προστωνθεων	ΔΑ.
βελτιστεμικρονανσχολασαισημινχρονον:	· ·
ὑμινπεριτινος:αντιλεγομενπρᾶγμάτι:	
τιούνεμοιμελει:κριτηντουτουτινα	
ζητουμεῖςονειδεμηδενκωλυει	10
διαλυσονημασ:ωκακιστ'απολουμενοι	
δικασλεγο .· τεςπεριπατειτεδιφθερασ	
εχοντες:αλλ'ομωστοπραγμ'εστιβραχυ	
καιραιδιονμιθειν·πατερδοστηνχαριν	
μηκαταφρον .·· σπροσθεων·ενπαντιδει	15
καίρωτοδικ .· ονεπικρατειναπανταχου	
καιτονπαρτυγχανοντιτουτουτουμερουσ	
εχεινπρονοιαν·κοινωνεστιτωβιω	
παντων:μετριωγεσυμπεπλεγμαιρητορι	ΔΑΟ
τιγαρμετεδιδουν:εμμενειτ'οννειπέμοι	20
συρ	
οισανδικασω:παντωσ:ακούσομαιτιγάρ	
τοκωλουνμεσυπροτεροσοσιωπωνλεγε:	
[.]Α μικρονγ'ανωθενουταπροστοντονονμονον	
πραχθεντ'ἴν'ηισοικαισάφηταπραγματα	
εντωδασειτωπλησιοντωνχωριων	25
τουτωνεποιμαινοντριακοστηνισωσ	
βελτιστεταυτηνημεραναυτοσμονοσ	
κακκειμενονπαιδαριονευροννηπιον	
.· χονδεραιακαιτοιουτουτινα	
.·· σμον:περιτουτωνεστιν:ουκεαλεγειν	ΔΑΟ
.··· νλαλησμεταξυτηιβακτηρηαι	
.··· θιξομαισου:καιδικαιως:λεγε:λέγω	
.·· ειλομην·απηλθονοικαδ'αυτ'εχών	
.·· εφεινεμελλονταυτ'εδοξεμοιτοτε	



- ΣΥ. φεύγεις τὸ δίκαιον. ΔΑ. συκοφαντεῖς δυστυχῆς. (1)  
οὐ δέῃ σ' ἔχειν τὰ μὴ σ'. ΣΥ. ἐπιτρεπτέον τινὶ  
ἐστὶ περὶ τούτων. ΔΑ. βούλομαι κρινώμεθα.
- ΣΥ. τίς οὖν — ΔΑ. ἐμοὶ μὲν πᾶς ἱκανός. δίκαια δὲ  
πάσχω. τί γὰρ σοι μετεδίδουν; ΣΥ. τοῦτον λαβεῖν 5  
βούλει κριτὴν; ΔΑ. ἀγαθῇ τύχῃ. ΣΥ. πρὸς τῶν θεῶν,  
βέλτιστε μικρὸν ἂν σχολάσαις ἡμῖν χρόνον;
- ΣΜ. ὑμῖν; περὶ τίνας. ΣΥ. ἀντιλέγομεν πρᾶγμά τι.
- ΣΜ. τί οὖν ἐμοὶ μέλει; ΣΥ. κριτὴν τούτου τινὰ  
ζητοῦμεν ἴσον. εἰ δέ σε μηδὲν κωλύει 10  
διάλυσον ἡμᾶς. ΣΜ. ὦ κάκιστ' ἀπολούμενοι,  
δίκας λέγοντες περιπατεῖτε, διφθέρας  
ἔχοντες; ΣΥ. ἀλλ' ὅμως, — τὸ πρᾶγμ' ἐστὶν βραχὺ  
καὶ ῥάδιον μαθεῖν, — πάτερ, δὸς τὴν χάριν  
μὴ καταφρονήσης, πρὸς θεῶν. ἐν παντὶ δέῃ 15  
καιρῷ τὸ δίκαιον ἐπικρατεῖν ἀπανταχοῦ,  
καὶ τὸν παρατυχόντα τούτου τοῦ μέρους  
ἔχειν πρόνοιαν· κοινόν ἐστι τῷ βίῳ  
πάντων. ΔΑ. μετρίῳ γε συμπέπλεγμαι ῥήτορι.  
τί γὰρ μετεδίδουν; ΣΜ. ἐμμενεῖτ' οὖν, εἰπέ μοι, 20  
οἷς ἂν δικάσω; ΣΥ. πάντως. ΣΜ. ἀκούσομαι· τί γὰρ  
τὸ κώλυον; σὺ πρότερος ὁ σιωπῶν λέγε. (2)
- ΔΑ. μικρόν γ' ἄνωθεν, οὐ τὰ πρὸς τούτον μόνον  
πραχθένθ', ἵν' ἦ σοι καὶ σαφῇ τὰ πράγματα.  
ἐν τῷ δάσει τῷ πλήσιον τῶν χωρίων 25  
\*ἐκέισ', ἐποίμαινον τριακόστην ἴσως, (3)  
βέλτιστε, ταύτην ἡμέραν αὐτὸς μόνος,  
κάκκειμενον παιδάριον εὖρον νήπιον  
ἔχον δέραια καὶ τοιουτονί τινα  
κόσμον. ΣΥ. περὶ τούτων ἐστίν. ΔΑ. οὐκ ἔῃ λέγειν. 30
- ΣΜ. ἐὰν λαλῆς μεταξὺ τῇ βακτηρίᾳ  
καθίξομαί σου. ΔΑ. καὶ δικαίως. ΣΜ. λέγε. ΔΑ. λέγω.  
ἀνειλόμην, ἀπῆλθον οἴκαδ' αὐτ' ἔχων  
τρέφειν ἔμελλον· τοῦτ' ἔδωξέ μοι τότε.



ἐν νυκτὶ βουλὴν δ' ὅπερ ἅπασι γίνεται 35

διδούς ἐμαντῶ διελογιζόμην· ἐμοὶ

τί παιδοτροφίας καὶ κακῶν; πόθεν δ' ἐγὼ

τοσαῦτ' ἀναλώσω; τί φρονιίδων ἐμοί;

τοιουτοσί τις ἦν. ἐποίμαινον πάλιν (4)

ἔωθεν· ἦλθεν οὗτος—ἔστι δ' ἀνθρακεύς— 40

εἰς τὸν τόπον τὸν αὐτὸν, ἐκπρίσων ἐκεῖ

στελέχη, πρότερον δέ μοι συνηθὴς ἐγεγόνει.

ἐλαλοῦμεν ἀλλήλοις. σκυθρωπὸν ὄντα με

\*ἰδὼν, “τί σύννους,” φησί, “τί γὰρ αὖν,” φήμ' ἐγώ, (5)

“περίεργός εἰμι”—καὶ τὸ πρᾶγμ' αὐτῷ λέγω— 45

ὥς εὔρον, ὥς ἀνειλόμην. ὁ δὲ τότε μὲν

εὐθύς, πρὶν εἰπεῖν πάντ', ἐδεῖθ', “αὐτῷ τί σοι

ἀγαθὸν γένοιτο, Δᾶε,” παρ' ἑκαστον λέγων·

“ἐμοὶ τὸ παιδίον δός· οὕτως εὐτυχῆς

οὕτως ἐλεύθερος”—“γυναικά,” φησί, “γὰρ 50

ἔχω, τεκούσῃ δ' ἀπέθανεν τὸ παιδίον”—

ταύτην λέγων, ἡ νῦν ἔχει τὸ παιδίον.

\*ΣΜ. οὕτως ἐδέου; ΣΥ. τοδ' ἦν. ΔΑ. ὅλην τὴν ἡμέραν (6)

κατέτριψε· λιπαροῦντι καὶ πείθοντί με

ὑπεσχόμην· ἔδωκ'· ἀπῆλθεν μυρία 55

εὐχόμενος ἀγαθὰ· λαμβάνων μαν κατεφίλει

τὰς χεῖρας. ΣΜ. ἐπόεις ταῦτ'. ΣΥ. ἐπόουν. ΔΑ. ἀπηλλάγη

μετὰ τῆς γυναικός. περιτυχὼν μαι νῦν ἄφνω

τὰ τότε συνεκτεθέντα τούτῳ—μικρὰ δὲ

ἦν ταῦτα καὶ ληρὸς τις, οὐθέν—ἀξιοῖ 60

ἀπολαμβάνειν· καὶ δεινὰ πάσχειν φήσ', ὅτι

οὐκ ἀποδίδωμ' αὐτὸς δ' ἔχειν ταῦτ' ἀξιῶ

ἐγὼ δέ γ' αὐτόν φημι δεῖν ἔχειν χάριν

οὐ μετέλαβεν δεόμενος· εἰ μὴ πάντα δὲ

τούτῳ δίδωμ', οὐκ ἐξετασθῆναί με δεῖ. 65

εἰ καὶ βυδίζων εὗρεν ἄμ' ἐμοὶ ταῦτα, καὶ

ἦν κοινὸς Ἑρμῆς, τὸ μὲν ἄν οὗτος ἀπέλαβεν,

τὸ δ' ἐγὼ· μόνου δ' εὐρόντας, οὐ παρὼν τάδε

απαντ' ἐχεινοιοισε δεινε μεδ' ουδεε |  
 τοπερασδεδωκασοιτιτωνεμωνε | 70  
 ειτουτ' αρεστονεστισοικαιυννεχε·  
 ειδ' ουκαρεσκειμετανοεισδ' αποδοσπα |  
 καιμηδεναδικε | . | μηδ' ελαττου·πανταδ |

ταμενπαρεκοντοσταδεκατισχυσανταμε  
 ουδεις' ἐχεινειρηκατογ' εμονλογον: 75  
 ειρηκεν· ουκηκουσασειρηκεν· καλωσ  
 ουκουνεγωμεταταυτα· μονοσευρ' ουτοσι  
 τοπαιδιονκαιπανταταυθ' αν | . | νλέγει  
 ορθωσλεγεικαιγεγονενουτωσωπατερ  
 οὔκαντιλεγω· δεομεν | . | σῖκετευωνεγω 80  
 ελαβονπαρ αυτουτουτ' | . | λη | . | ηγαρλεγει  
 ποιμνηντισεξηγγειλεμοιπροσονουτοσι  
 ελαλησετωντουτωσυνεργωναματινα  
 κοσμονσυνευρειναυτο | . | . | πιτουτονπατερ  
 αυτοσπαρεστινουτοσι | . | . | ιλ | . | ον 85  
 δοσμοιγυνναιταδεραιακαιγνωρισματα  
 ουτοσσ' απαιτειδα· εαυτωφησιγαρ  
 ταυτ' επιτεθηναικοσμονουσοιδιατροφην  
 καγωσυναπαιτωκυριοσγεγενημενος  
 τουτου· συδ' εποιησαμεδουσυνγνωστεον 90  
 βελτιστεσοιταυτ' εστινωσεμοιδοκει·  
 ταχρυσι' ηταυθ' ατιποτ' εστιποτεραδει  
 κατατηνδοσιντησμητροσητισηνποτε  
 τωπαιδιωτηρεισθ' εωσανεκτριφη  
 ητονλελωποδυκοτ' αυτοναντ' εχειν 95  
 ειπρωτοσευρεταλλοτρια· τιουντοτε  
 οτ' ελαμβανοντουτ' ουκαπητουνταυτασε  
 ουπωπαρ' εμοιτουτ' ηνυπερτουτουλεγων  
 ηκωδεκαιυννουχεμαυτουουδεεν  
 ἴδιοναπαιτωνκοινοσερμησ' μηδεεν  
 | . | ρισχ' οπουπροσεστισωμ' αδικουμενον  
 | . | . | ευρεσιςτουτ' εστιναλλ' αφαιρεσις 100

ἅπαντ' ἔχειν οἷε σε δεῖν ἐμὲ δ' οὐδὲ ἓν ;  
 τὸ πέρασ δέδωκα σοί τι τῶν ἐμῶν ἐκῶν. 70  
 εἰ τοῦτ' ἀρεστόν ἐστί σοι· καὶ νῦν ἔχε—  
 εἰ δ' οὐκ ἀρέσκει, μετανοεῖς δ', ἀπόδος πάλιν,  
 καὶ μηδὲν ἀδίκει, μηδ' ἐλάττου, πάντα δέ,  
 τὰ μὲν παρ' ἐκόντος τὰ δὲ κατισχύσαντα με,  
 οὐ δεῖ σ' ἔχειν. εἴρηκα τόν γ' ἐμὸν λόγον. 75

ΣΜ. εἴρηκεν. οὐκ ἀκήκοας ; ΣΥ. εἴρηκεν. καλῶς. (7)

οὐκοῦν ἐγὼ μετὰ ταῦτα. μόνος εὖρ' οὔτοσιν  
 τὸ παιδίον, καὶ πάντα ταῦθ' ἃ νῦν λέγει  
 ὀρθῶς λέγει, καὶ γέγονεν οὕτως, ὦ πάτερ.  
 οὐκ ἀντιλέγω. δεόμενος, ἱκετεύων, ἐγὼ 80  
 ἔλαβον παρ' αὐτοῦ τοῦτ'. ἀληθῆ γὰρ λέγει.  
 ποιμήν τις ἐξήγγειλέ μοι, πρὸς ὃν οὔτοσιν  
 ἐλάλησε, τῶν τούτου συνέργων, ἅμα τινὰ  
 κόσμον συνενερεῖν αὐτόν. ἐπὶ τούτον, πάτερ, (8)

\*αὐτὸς πάρεστιν οὔτοσί. τὸ παιδίον 85  
 δός μοι, γύναι. τὰ δέραια καὶ γνωρίσματα  
 οὔτος σ' ἀπαιτεῖ, Δᾶ', ἐαυτῷ φησι γὰρ  
 ταῦτ' ἐπιτεθῆναι κόσμον, οὐ σοὶ διατροφὴν.  
 καὶ γὰρ συναπαιτῷ κύριος γεγεννημένος  
 τούτου· σὺ δ' ἐπόησάς με δούς. νῦν γνωστέον 90  
 βέλτιστέ, σοι ταῦτ' ἐστίν, ὥς ἐμοὶ δοκεῖ,

\*τὰ χρυσία δὴ ταῦτ', ἢ τί ποτ' ἐστὶ, πότερα δεῖ (9)  
 κατὰ τὴν δόσιν τῆς μητρὸς, ἥτις ἦν ποτε,  
 τῷ παιδίῳ τηρεῖσθ' ἕως ἂν ἐκτραφῇ,  
 ἢ τὸν λελωποδυκότ' αὐτὸν ταῦτ' ἔχειν, 95  
 εἰ πρῶτος εὔρε τάλλότρια. τί οὖν τότε  
 ὄτ' ἐλάβανον τοῦτ', οὐκ ἀπήτουν ταῦτά σε ;  
 οὐπω παρ' ἐμοὶ τότ' ἦν ὑπὲρ τούτου λέγειν.<sup>4</sup>

ἦκω δὲ καὶ νῦν οὐκ ἐμαυτοῦ σ' οὐδὲ ἓν (10)

ἴδιον ἀπαιτῶν.—κοινὸς Ἑρμῆς—μηδὲ ἓν 100  
 εὔρισκ' ὅπου πρόσεστι σῶμ' ἀδικούμενον.  
 οὐχ εὔρεσις τοῦτ' ἐστὶν ἀλλ' ἀφαίρεσις.

|. . . | ψονδεκακειπατερισωσεςθ'ο|. . . |σι  
|. . . . | ησϋπερημασκαιτραφεισενεργαταισ

|. . | εροψεταιαυτ'εισδετηναντουφυσιν 105  
|. . . | σελευθεροντιτολμησειποειν  
|. . | ρανλεοντασοπλαβασταζειντρεχειν  
|. . . | γωσιτεθεασαιτραγωδουσοιδ'οτι  
|. . | νταντακατεχεισπαντανηλεατινα  
|. | ελιαντ'εκεινουσευρεπρεσβυτησανηρ 110

αιπολοσεχωνοιανεγωννυδιφθεραν  
ωσδ'ησθετ'αν|. . | υσονταισautouκρειττονας  
λεγειτοπραγμ'ωσενευνωσανειλετο·  
εδωκεδ'αυτοισπηριδιονγνωρισματα  
εξουμαθοντεςπαντατακατατουσσαφωσ 115  
εγενοντοβασιλεισοιτοτ'οντεςαιπόλοι  
ειδεκελαβωνεκειναδαασαπεδοτο  
αυτωϊνακερδαινειεδραχμασδωδέκα  
αγνωτεςαντονπανταδιετουνχρονον  
ητηλικουτοικαιτοιουτοιωγενει 120  
ουδηκαλω|. . . |ει|. . | μενσωμ'εκτρεφειν  
εμετουτο|. . |ν|. . . | ουδετησσωτηριασ  
ελπιδαλαβονταδοναφανισαιπατερ  
γαμωναδελφηντισδιαγνωρισματα  
επεσχ'εμητερ'εντυχωνερρυσατο· 125  
εσωσ'αδελφον·οντ'επισφαληφυσει  
τονβιοναπαντωντηπρονοιαδειπατερ  
τηρεινπροπολλουταυθ'ορωντ'εξωνει·  
αλλ'αποδοσειμηφησιναρесκειτουτογαρ  
ϊσχυροιοιεταιπροστοπραγμ'εχειν 130  
ουκεστιδικαιονειτιτωντουτουσεδει  
αποδιδοναικαιτουτοπροσζητεισλαβειν  
ϊν'ασφλεστεροιποιηρευσηπαλιν  
εινυτιτωντουτουσεσωκενητυχη  
ειρηκα·κρινονοτιδικαιοννενομικασ· 135  
αλλ'ευκριτ'εστιπαντατασυνεκκειμενα

- βλέψον δὲ κάκει, πάτερ, ἴσως ἔσθ' οὕτωσιν  
 \*γενεᾶς ὑπὲρ ἡμᾶς, καὶ τραφεῖς ἐν ἐργάταις (11)  
 ὑπερόψεται ταῦτ', εἰς δὲ τὴν αὐτοῦ φύσιν 105  
 \*ἐμβὰς ἐλεύθερόν τι τολμήσει πόειν, (12)  
 θηρᾶν λέοντας, ὅπλα βαστάζειν, τρέχειν  
 ἐν ἀγῶσι. τεθέασαι τραγωδοὺς, οἶδ' ὅτι.  
 \*ταῦτ' οὖν κατέχεις ἅπαντα. Νηλέα γέ τις (13)  
 Περίαν τ' ἐκείνους εἶρε πρεσβύτης ἀνὴρ 110  
 αἰπόλος, ἔχων οἶαν ἐγὼ νῦν διφθέραν·  
 ὥς δ' ἥσθητ' αὐτοὺς ὄντας αὐτοῦ κρείττονας,  
 λέγει τὸ πρᾶγμ', ὥς εὗρεν, ὥς ἀνείλετο·  
 ἔδωκε δ' αὐτοῖς πηρίδιον γνωρισμάτων,  
 ἐξ οὗ μαθύντες πάντα τὰ καθ' αὐτοὺς σαφῶς 115  
 ἐγένοντο βασιλεῖς, οἱ τότε ὄντες αἰπόλοι.  
 εἰ δέ γε λαβὼν ἐκεῖνα Δᾶος ἀπέδοτο  
 \*δραχμὰς ἵνα κερδάνει' ἑαυτῷ δώδεκα, (14)  
 ἀγνώτες ἂν τὸν πάντα διετέλουν χρόνον,  
 οἱ τηλικούτοι καὶ τοιοῦτοι τῷ γένει. 120  
 οὐ δὴ καλῶς ἔχει τὸ μὲν σῶμ' ἐκτρέφειν  
 ἐμὲ τοῦτο, τὴν αὐτοῦ δὲ τῆς σωτηρίας (15)  
 ἐλπίδα λαβόντα Δᾶον ἀφανίσαι, πάτερ.  
 γαμῶν ἀδελφὴν τις διὰ γνωρίσματα  
 ἔπεσχε, μητέρ' ἐντυχῶν ἐρρύσατο, 125  
 ἔσωσ' ἀδελφόν. ὅντ' ἐπισφαλῇ φύσει  
 τὸν βίον ἀπάντων τῇ προνοίᾳ δεῖ, πάτερ,  
 τηρεῖν, πρὸ πολλοῦ ταῦθ' ὀρωντ' ἐξ ὧν ἔνι.  
 “ἀλλ' ἀπόδος, εἰ μὴ,” φησὶν, “ἀρέσκει.” τοῦτο γὰρ  
 ἰσχυρὸν οἴεται τι πρὸς τὸ πρᾶγμ' ἔχειν. 130  
 οὐκ ἔστι δίκαιον. εἴ τι τῶν τοῦτου σε δεῖ (16)  
 ἀποδιδόναι, καὶ τοῦτο πρὸς ζητεῖς λαβεῖν,  
 ἵν' ἀσφαλέστερον πονηρεύσῃ πάλιν,  
 εἰ νῦν τι τῶν τούτου σέσωκεν ἡ Τύχη ;  
 εἶρηκα. κρίνον ὅτι δίκαιον νενόμικας. 135

ΣΜ. ἀλλ' εὐκριτ' ἐστί. πάντα τὰ συνεκκείμενα

του παιδιου σιτι του το γινωσκω· καλῶς  
 το παιδιον δ'· ου γινωσκομ' ειναι· μαδι |  
 του νυν· αδικουν το στο· του βοηθουν το σ |  
 επεξιον το στα· δικειν· μελλοντισο | 140  
 πολλ' αγαθασοι· γενοιτο· δειν· ηγ' η |  
 νη τον δια τον σωτηρα· πανθ' ευρων |  
 απαντα· περιεσπασμ'· οδ' ου· χευρων· α |  
 ου· κουν· απο· δι· δω· φημι· δειν· ηγ' η· κρ |  
 η· μη· θεν· α· γα· θον· μοι· γενοιτο· φερετ | 145  
 ω· η· ρα· κλει· σα· πε· πο· νθα· την· η· η· ραν· λ |  
 και· δι· ει· ξον· εν· τα· υτη· περι· φε· ρει· σ· γαρ· βρ |

προσ· μει· νον· ι· κε· τε· νω· σ'· ιν'· απο· δω· τι· γα· ρε· γω  
 επε· τρε· ψα· του· τω· δ· ο· σ· πο· τε· ε· ρ· γα· σ· τη· ρι· ον  
 |· .· |· χ· ρα· γ'· α· πε· πο· νθα· παν· |· .· |· ε· χ· ει· σ· οι· μοι· αι· γε· δη 150  
 |· .· |· μη· τι· κα· τα· πε· πω· κε· τη· ν· δι· κη· νε· μοι  
 λε· γον· το· σω· σ· η· λ· ι· σ· κε· τ'· ου· καν· |· .· |· ο· μη· ν ΣΥΡ |  
 |· .· |· λλ'· ευ· τυ· χει· βε· λ· τι· σ· τε· τοι· ου· |· .· .· .· |· ε· δ |  
 θα· ττ |· .· |· δι· κα· ζει· ν· παν· τα· σ· |· .· .· |· κ |· .· .· .· .· .· |· α· το· σ  
 ω· η· ρα· κλει· σ· ου· γε· γον· ε· δει· ν |· .· .· .· .· |· σ· .· .· : 155

ΣΥΡ | πο· νη· ρο· σ· η· σ· θα· σ· ω· πο· |· .· |· η· ρ' |· .· .· .· .· |· υ· ν· ν· ν  
 του· τω· φυ· λα· ξει· σ· αυ· τ |  
 ευ· ι· σ· θι· τη· ρω· σ· ω· σε· π |· .· |· τα |· .· .· .· .· |· νον  
 οι· μω· ζε· και· βα· δι· ζε· σ· υ· δε· τα· υ· τι· γ· υ· νη  
 λα· βου· σα· προ· σ· τον· τρο· φι· μον· εν· θα· δ'· ει· σ· φε· ρε 160  
 χαι· ρε· σ· τρα· τον· ν· ν· γα· ρ· με· νου· με· νεν· θα· δε  
 ει· σα· υ· ρι· ον· δ'· ε· πε· ρ· γον· ε· ξο· ρ· μη· σο· με· ν  
 τη· να· πο· φο· ρα· να· πο· δον· τε· σα· λ· λα· τα· ν· τα· μοι  
 πρω· τ'· α· πα· ρι· θ· μη· σ· αι· κα· θε· ν· ε· χ· ει· σ· κοι· τι· δα· τι· να  
 βα· λλ'· ει· σ· το· προ· κο· λ· πι· ον· μα· γει· ρον· β· ρα· δυ· τε· ρον 165  
 ου· δε· ι· σ· εο· ρα· κε· τη· ν· κα· υ· τ'· ε· χ· θε· σ· πα· λαι  
 επι· νον· ο |· .· |· το· σι· με· νει· ναι· φαι· νεται  
 α· λε· κ· τρ· ω· ν· τι· σ· και· μα· λα· σ· τρι· φ· νο· σ· λα· βε



τοῦ παιδίου 'στί· τοῦτο γινώσκω. ΔΑ. καλῶς.

τὸ παιδίον δέ; ΣΜ. οὐ γνῶσομ' εἶναι, μὰ Δία, σοῦ

τοῦ νῦν ἀδικούντος, τοῦ βοηθοῦντος δὲ καὶ

\*ἐπεξιόντος τῷ γ' ἀδικεῖν μέλλοντί σοι. (17) 140

ΣΥ. πόλλ' ἀγαθὰ σοι γένοιτο. ΔΑ. δεινὴ γ' ἡ κρίσις,

νὴ τὸν Δία τὸν σωτήρ· ἅπανθ' εὐρῶν ἐγὼ (18)

ἅπαντα περιέσπασμ', ὁ δ' οὐχ εὐρῶν ἄγει.

ΔΑ. οὐκοῦν ἀποδιδῶ. ΣΜ. φημί. ΔΑ. δεινὴ γ' ἡ κρίσις,

ἡ μὴθὲν ἀγαθὸν μοι γένοιτο. ΣΥ. φέρε ταχὺ—— (19) 145

ΔΑ. ὦ Ἡράκλεις ἀπέπονθα. ΣΥ. τὴν πῆραν. ΔΑ. λαβέ.

\*ΣΥ. καὶ δείξον· ἐν αὐτῇ ταῦτα φέρεις γάρ. ΣΜ. πάντ' ἔχεις; 147-50

ΣΥ. εἰ μὴ τι καταπέπωκε, τὴν δίκην ἐμοῦ 151

λέγοντος, ὥς ἡλίσκετ'. ΔΑ. οὐκ ἂν ῥόμην.

ΣΥ. ἀλλ' εὐτύχει, βέλτιστε, τοιοῦτον γ' ἔδει

θᾶπτον δικάζειν πάντας. ΔΑ. ἀδίκου πράγματος,

\*ὦ Ἡράκλεις, δεινὴ γε γέγονεν ἡ κρίσις. (20) 155

\*ΣΥ. πονηρὸς ἦσθας. ΔΑ. ὦ πονήρ', ὅπως σὺ νῦν (21)

\*τοῦτῳ φυλάξεις αὐτὰ μεμνημένος ὅτι, (22)

\*εὖ ἴσθι, τηρήσω σε πάντα τὸν χρόνον.

ΣΥ. οἴμωξε καὶ βάδιζε. σὺ δὲ ταυτί, γύναι

λαβοῦσα πρὸς τὸν τρόφιμον ἔνδον εἷσφερε. (23) 160

Χαιρέστρατον γὰρ νῦν μενοῦμεν ἐνθάδε,

εἰς αὔριον δ' ἐπ' ἔργον ἐξορμήσομεν

τὴν ἀποφόραν ἀποδύντες.—ἀλλὰ ταῦτά μοι

πρῶτ' ἀπαρίθμησαι καθ' ἑν.—ἔχεις κοιτίδα τινα;

βύλλ' εἰς τὸ προκόλπιον. ΟΝ. μάγειρον βραδύτερον 165

οὐδεὶς ἑώρακε· τημικαῦτ' ἐχθὲς πάλαι

ἔπινον. ΣΥ. οὕτοσὶ μὲν εἶναι φαίνεται

\*ἀλεκτρύων τις, καὶ μάλ' ἄγρυπνος. τῇ, λαβέ. (24)

τουτιδεδιαλιθοντι·πελεκυπουτοσι

ON | τιταυτ'·υποχρυσοςδακτυ|.·|οστισουτοσι  
 | αυτοσσιδηρουσ·γλυμματ|.·|ροσητραγοσ  
 ουκανδιαγοιηνκλεοστρατοσδετισ  
 |.·.·.·|νοποιησασωσλεγειταγραμματα  
 |.·.·.·|δειξον·ηνσυδειτισ|.·|υτοσεστι·τισ·  
 |.·.·|κτυλιος·οποιοσουγαρμανθανω·  
 |.·.·|δεσποτουτουμουχαρ|.·|σιου·χολαισι·  
 |.·.·|πωλεσεν·τονδακτυλιονθεσαθλιε  
 |.·.·|η|.·.·|ερονσοιθωποθενδαντονλαβων  
 |.·.·.·|.·|απολλονκαιθεοιδεινουκακου  
 |.·.·.·|.·π|σωσαιχηρηματ'εστινορφ|.·|νου  
 |.·|λοσοπροσελθωνευθυσαρπαζεινβλεπει·  
 |.·.·.·|.·κτυλιονθεσφημι·προσπαιζεισεμοι·

170

175

180

τουδεσπ|.·|τουστινητοναπολλωκαιθεουσ·

| αποσφαγειν|.·|ροτερονανδηπουθενη

τουτω|.·|ι|.·.·|θυφειμηναρεδικασομαι

απασικαθεν|.·π|.·.·|διουστονουκεμα

στρεπτοντιτουτιλαβεσυπορφυραπτερυξ

εισωδεπαρ|.·|ε|.·.·|δετιμοιλεγεισ·εγω

χορισιουστινουτοσιτουτονποτε

με|.·.·.·.·.·.·|εσ'ωσεφη·χαιρεστρατου

ειμοικετησησωζετουτονασφαλωσ

ημοιδ|.·.·.·.·|νι|.·.·|παρεχωσων·βουλομαι

αυτ|.·σ|.·.·.·.·.·.·|υδεενμοιδιαφερει

εισταντο|.·|αρπαγαγομενωσεμοιδοκει

δευρ'αμφοτεροι·νυνιμενοννσυναγουσικαι

υυκεστινευκαιροντομηνυεινισωσ

αυτωπεριτουωναυριονδε·καταμενω

αυριον·οτω·βουλεσθ'επιτρεπεινενιλογω

ετοιμοσ·ουδεννκακωσαπηλλαχα·

παντωνδ'αμελησανθ'ωσεοπικενδειδικασ

μελετανδιατουτιπανταννισωζεται.

185

190

195

200

τουτὶ δὲ διάλιθον, τί ; πέλεκυς οὕτοσί.

ΟΝ. τί ταῦτ' ; ΣΥ. ἐπίχρυσος δακτύλιός τις οὕτοσί, 170

αὐτὸς σιδηροῦς γλῦμμα ταῦρος ἢ τράγος·

οὐκ ἂν διαγνοίην· Κλεόστρατος δέ τις

ἐστὶν ὁ ποιήσας ὡς λέγει τὰ γράμματα.

ΟΝ. φέρε, δείξον. ΣΥ. ἦν. σὺ δ' εἴ τίς ; ΟΝ. οὗτός ἐστι——

ΣΥ. τίς ; (25)

ΟΝ. ὁ δακτύλιος—— ΣΥ. ὁ ποῖος ; οὐ γὰρ μανθάνω. 175

ΟΝ. τοῦ δεσπότου τοῦμοῦ Χαρισίου—— ΣΥ. χολῆς.

ΟΝ. ὃν ἀπώλεσεν. ΣΥ. τὸν δακτύλιον θές, ἄθλιε.

ΟΝ. τὸν ἡμέτερόν σοι θῶ ; πόθεν δ' αὐτὸν λαβὼν

ἔχεις ; ΣΥ. Ἄπολλον καὶ θεοί, δεινοῦ κακοῦ.

οἶον ἀποσῶσαι χρήματ' ἐστὶν ὀρφανοῦ 180

παιδός. ὁ προσελθὼν εὐθύς ἀρπάζειν βλέπει

τὸν δακτύλιον θές, φημί. ΟΝ. προσπαίξεις ἐμοί.

τοῦ δεσπότου 'στὶ, νῆ τὸν Ἀπόλλω καὶ θεούς.

ΣΥ. ἀποσφαγεῖν πρότερον ἂν δηποῦθεν, ἢ

τούτῳ τί ποθ' ὑφείμην. ἄραρε δικάσομαι 185

ἅπασι καθ' ἕνα. παιδίου 'στὶν, οὐκ ἐμά.

στρεπτόν τι· τουτὶ λαβὲ σύ· πορφυρᾷ πτέρυξ.

εἴσω δὲ πάραγε. σὺ δέ τί μοι λέγεις ; ΟΝ. ἐγώ ;

Χαρισίου 'στὶν οὕτοσί. τούτῳ ποτε

μεθύων ἀπώλεσ', ὡς ἔφη. ΣΥ. Χαιρεστράτου 190

εἴμ' οἰκέτης· ἢ σῶζε τούτον ἀσφαλῶς,

ἢ μοι δὸς ἔστ' ἂν σοι παρέχω σῶν. ΟΝ. βούλομαι

αὐτὸς φυλάττειν. ΣΥ. οὐδὲ ἔν μοι διαφέρει,

εἰς ταῦτό γὰρ παράγομεν, ὡς ἐμοὶ δοκεῖ,

δεῦρ' ἀμφοτέροι. ΟΝ. νυνὶ μὲν οὖν συνάγουσι καὶ (26) 195

οὐκ ἔστιν εὐκαιρον τὸ μηνύειν ἴσως

αὐτῷ περὶ τούτων· αὔριον δὲ—— ΣΥ. καταμενῶ

αὔριον ὅτῳ βούλεσθ' ἐπιτρέπειν ἐνὶ λόγῳ

ἔτοιμος. οὐδὲ νῦν κακῶς ἀπήλλαχα.

πάντων δ' ἀμελήσανθ', ὡς ἔοικε, δεῖ δίκας 200

μελετᾶν· διὰ ταντὶ πάντα νυνὶ σώζεται.

ΧΟ      Ρ      ΟΥ

- ON | τονδακτυλιονωρμηκαπλεινηπεντακισ  
 τωδεσπο|. |δειξαιπροσελθωνκαισφοδρα  
 ωνεγγυση|. |καιπροσαυτωπαντελωσ  
 αναδυομαι·καιτωνπροτερονμοιμεταμελει 205  
 μηνῦματων·λεγειγαρεπειεικωσπυκνα  
 ωστονφρασανταυταμοικακονκακ|  
 οξευσαπολεσαι·μημεληδιαλλαγ|  
 προστηνγυ|. |αικατονφρασανταυ|  
 συνειδοτ'αφανισηλαβωνκαλωσ| 210  
 ετεροντιπροστουτοισκυκαν|  
 κανταυθακακονενεστινεπειεικωσ|  
 ABP. | <sup>μοι</sup>εαγεμι|. |ετευωσεκαιμηκακα  
 παρεχετ'εμαντηνωσεοικεναθλ|  
 λεληθαχλεναζουσ|. |ρασ|. | 215

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θειονδεμισειμισοσανθρωπ|. |σμετι  
 ουκετιμ'εαγαρουδεκατακεισθαιταλαν  
 παραυτοναλλαχωρισ:αλλ'αποδωπαλιν  
 παρουπαρελαβοναρτιωσατοπον:ταλασ:  
 ουτοστιτοσουτοναργυριοναπολλυει 220  
 επειτογ'επιτουτωτοτησθ|. |υφερειν  
 κανουνεμοιγ'οιοντεννεστ'ωταλαν  
 αγνηγαμωνγαρφασινημ|. . . . .|ην  
 ηδηκαθημαι:πωσανουνπροστωνθεων  
 πωσαν'ικετευω:πονσι|. . . . .|τωνεγω 225  
 περιερχομ'ουτοσενδον|. . . . |ωγαθε  
 τονδακτυλιονηδειξονωιμε|. |λεισποτε  
 κρινωμεθ'ελθεινδειμεποι:τουτονι  
<sup>οι</sup>  
 εστιντοπραγμ'ανθρωπε·τουμενδεσποτου  
 εστ'οιδ'ακριβωσουτοσιχαρισιου 230  
 οκνωδεδειξαιπατεραγαρτουπαιδιου  
 αυτονποωσχεδοντιτουτονπροσφερων

## ΧΟΡΟΥ.

- ΟΝ. τὸν δακτύλιον ὥρμηκα πλεῖν ἢ πεντάκις  
 τῷ δεσπότην δεῖξει προσελθὼν, καὶ σφόδρα  
 \*ἤδη ἄγγυς ὄντι καὶ πρὸς αὐτῷ παντελῶς (27)  
 ἀναδύομαι. καὶ τῶν πρότερόν μοι μεταμέλει 205  
 μηνυμάτων· λέγει γὰρ ἐπιεικῶς πυκνὰ·  
 “ὡς τὸν φράσαντα ταῦτά μοι κακὸν κακῶς  
 ὁ Ζεὺς ἀπολέσαι”· μὴ με δὴ, διαλλαγεῖς  
 πρὸς τὴν γυναῖκα, τὸν φράσαντα ταῦτα καὶ  
 συνειδότην ἀφανίσῃ λαβών. καλῶς δέ τοι 210  
 ἕτερόν τι πρὸς τούτοις κυκᾶν φυλάξομαι·  
 κἀνταῦθα κακὸν ἔνεστιν ἐπιεικῶς μέγα.
- ΑΒ. ἑἴτέ μ’ ἱκετεύω σε, καὶ μὴ μοι κακὰ  
 παρέχετ’. ἐμαυτὴν, ὡς ἔοικεν, ἀθλία,  
 λέληθα χλευάζουσ’. ὀρᾶς, ὑβρίζομαι. 215  
 θεῖον δὲ μισεῖ μῖσος ἄνθρωπος μέ τι· (28)  
 \*οὐ γὰρ τάλας μ’ ἔτ’ οὐδὲ κατακεῖσθαι θέλει.  
 παρ’ αὐτόν, ἀλλὰ χωρίς. ΟΝ. ἀλλ’ ἀποδῶ πάλιν  
 παρ’ οὗ παρέλαβον ἀρτίως; ἄτοπον. ΑΒ. τάλας  
 οὗτος, τί τοσοῦτον ἀργύριον ἀπολλύει; 220  
 ἐπεὶ τό γ’ ἐπὶ τούτῳ τὸ τῆς θεοῦ φέρειν  
 κανοῦν ἔμοιγ’ ἐστ’, ὦ τάλαιν’, οἶόν τε νῦν. (29)  
 ἄγνῃ γάμων γὰρ, φασὶν, ἡμέραν τρίτην  
 ἤδη κάθημαι. ΟΝ. πῶς ἂν οὖν πρὸς τῶν θεῶν,  
 πῶς ἂν ἱκετεύω—— ΣΥ. ποῦ ἔστιν ἐφ’ ὃν ζητῶν ἐγὼ (30) 225  
 περιέρχομ’; οὗτος ἐνθάδ’. ἀπόδος, ὦ ἄγαθέ,  
 τὸν δακτύλιον, ἢ δεῖξον ᾧ μέλλεις ποτέ.  
 κρινώμεθ’. ἐλθεῖν δεῖ μέ ποι. ΟΝ. τοιουτοῦ  
 ἐστὶν τὸ πρᾶγμ’, ἄνθρωπε. τοῦ μὲν δεσπότητος  
 ἔστ’, οἶδ’ ἀκριβῶς, οὗτοσί Σαρισίου· 230  
 ὀκνῶ δε δεῖξαι. πατέρα γὰρ τοῦ παιδίου  
 αὐτὸν ποῶ σχεδόν τι τοῦτον προσφέρων



μεθ' οὗ συνεξέκειτο. ΣΥ. πῶς, ἀβέλτερε ;

ΟΝ. Ταυροπολίοις ἀπώλεσεν αὐτόν ποτε

παννυχίδος οὔσης καὶ γυναικῶν· κατὰ λόγον 235

ἐστὶν βιασμὸν τοῦτον εἶναι παρθένου,

ἢ δ' ἔτεκε τοῦτο κάξέθηκε δηλαδῇ.

εἰ μὲν τις οὖν εὐρὼν ἐκείνην προσφέρει

τοῦτον, σαφὲς ἂν τι δεικνύοι τεκμήριον·

νυνὶ δ' ὑπόνοιαν καὶ ταραχὴν ἔχει. ΣΥ. σκόπει 240

αὐτὸς περὶ τούτων, εἰ δ' ἀνασείεις, ἀπολαβεῖν

τὸν δακτύλιόν με βουλόμενος δοῦναί τέ σοι

μικρόν τι, ληρεῖς· οὐκ ἔνεστιν οὐδὲ εἶς

παρ' ἐμοὶ μερισμός. ΟΝ. οὐδὲ δέομαι ταῦτά σου.

ΣΥ. ἤξω διαδραμών· εἰς πόλιν γὰρ ἔρχομαι 245

νυνὶ· περὶ τούτων εἰσόμενος τί δεῖ ποεῖν.

ΑΒ. τὸ παιδάριον, ὃ νῦν τιθηνεῖθ' ἢ γυνή,

Ὀνήσιμ', ἔνδον, οὗτος εὗρεν ἀνθρακεύς ;

ΟΝ. ναί, φησίν. ΑΒ. ὥς κομψόν, τάλαν. ΟΝ. καὶ τουτονὶ

τὸν δακτύλιον ἔποντα τοῦμοῦ δεσπότου. 250

\*ΑΒ. αἶ, δυσμὸρ', εἴτ' εἰ τοῦ τροφίμου γ' ὄντως ὄδε, (31)

τρέφόμενον ὄψει τοῦτον ἐν δούλου μέρει,

κοῦκ ἂν δικαίως ἀποθάνοις ; ΟΝ. ὅπερ λέγω.

ΑΒ. τὴν μητέρ' οὐδεὶς οἶδεν ; ἀπέβαλεν δὲ, φῆς

Ταυροπολίοις αὐτόν ; ΟΝ. παροινῶν γ' ὥς ἐμοὶ 255

τὸ παιδάριον εἶφ', ἀκόλουθος. ΑΒ. δηλαδῇ

εἰς τὰς γυναικας παννυχιζούσας μόνος

ἐνέπεσε· κάμοῦ γὰρ παρούσης ἐγένετο

τοιούτον ἕτερον. ΟΝ. σοῦ παρούσης ; ΑΒ. πέρυσι ναί,

\*Ταυροπολίοις δῆ· καὶ γὰρ ἔψαλλον κόραις, 260

\*αὐτὴ δ' ὁμοῦ συνέπαιζον· οὐδέπω τότε (32)

\*ἐγὼ γὰρ ἄνδρ' ᾗδει τί ἐστι. καὶ μάλα

\*μὰ τὴν Ἀφροδίτην. ΟΝ. τὴν δὲ παῖδα δῆ τις ἦν (33)

οἶσθας ; ΑΒ. πυθοίμην ἂν παρ' αἷς γὰρ ἦν ἐγὼ

γυναιξί, τούτων ἦν φίλη. ΟΝ. πατρὸς τίνος 265

ηκουσας: ουδενοιδαπληνῖδουσαγε  
 γνοιηναναυτηνευπρεπηστισωθεοι  
 καιπλουσιανεφασαντιν' αυτηστιντυχον: ON|  
 ουκοιδ'επλανηθηγαρμεθμωνουσ'εκει  
 ειτ'εξαπινησκλαουσαπροστρεχειμονη 270  
 τιλλουσ'εαυτησταστριχασ·καλονπανυ  
 καιλ|. |πτονωθεοιταραντινονσφοδρα  
 απολωλεκ|. . |ολονγαρεγεγονειρακος:  
 καιτουτον|. . |χεν:ειχ'ισωσαλλ'ουκεμοι  
 εδειξενουγαρψευσομαι:τιχηρηποειν 275  
 εμενυν:ορασυτουτοεανδενυνεχησ  
 εμαιτεπειθητουτοπροστονδεσποτ|  
 φανερονποησεισειγαρεστ'ελευθερα  
 παιδοστιτουτονλ<sup>γε</sup>ανθανεινδειτοσυ|  
 προτερονεκεινηνητισεστ'αβροτονο| 280  
 ευρωμεν·επιτουτ'ωδ'εμοιουνυν|. |ελ|  
 ουκανδυναιμηντοναδικουνταπριν|  
 τισεστινειδεναιφοβουμαιτουτον|  
 ματηντιμηννεινπροσεκεινασασλ|  
 τισοιδενεικαιτουτονενεχυρονλαβ| 285  
 τοτετισμαραυτουτωνπαροντωναπεβαλεν  
 ετεροσκυβεωντυχονῖσωσεισσυμβολασ  
 ὑποθημ'εδωκ'ησυντιθεμενοσπεριτινοσ  
 περιειχετ'ειτ'εδωκεν·ετεραμυρια  
 εντοισποτοιιστοιανταγινεσθαιφιλει 290  
 πρινειδεναιδετοναδικουντ'ουβουλομαι  
 ζητεινεκεινην·ουδεμηννεινεγω·  
 τοιουτονουδεν·ου|. . |κω|. |μεντοιλεγεισ ON|  
 τιουνποησειτισ:θεασ'ονησιμε ABP|  
 ανσυναρεσησοιτουμον|. . |θυμημ'αρα· 295  
 εμονποησομαιτοπρα|. . |ατ|. |υτ'εγω·  
 τονδακτυλιονλαβο|. . |ατεισωτουτονι  
 εισειμιπροσεκεινον:λεγ'ολεγεισαρτιγαρ  
 νωσ:κατῖδω νμ'εχουσ'ανακρινειποθεν



- ἤκουσας ; AB. οὐδὲν οἶδα· πλὴν ἰδοῦσά γε  
 γνοίην ἂν αὐτήν· εὐπρεπῆς τις, ὃ ἔρει  
 καὶ πλουσίαν ἔφασαν τιν'. ON. αὐτὴ 'στι, τυχόν.  
 AB. οὐκ οἶδ'· ἐπλανήθη γὰρ μεθ' ἡμῶν οὖς' ἐκεῖ,  
 εἴτ' ἐξαπίνης κλάουσα προστρέχει μόνη,  
 270  
 τίλλουσ' ἐαυτῆς τὰς τρίχας, καλὸν πάνυ  
 καὶ λεπτόν, ὃ θεοί, τάραντινον σφόδρα  
 ἀπολωλεκυῖ, ὅλον γὰρ ἐγεγόνει ῥάκος.  
 ON. καὶ τοῦτον εἶχεν ; AB. εἶχ' ἴσως, ἀλλ' οὐκ ἐμοὶ  
 ἔδειξεν, οὐ γὰρ ψεύσομαι. ON. τί χρή ποεῖν  
 275  
 ἐμὲ νῦν ; AB. ὕρα σὺ τοῦτ'· ἐὰν δὲ νοῦν ἔχῃς  
 ἐμοί τε πείθῃ, τοῦτο πρὸς τὸν δεσπότην  
 φανερόν ποήσεις. εἰ γάρ ἐστ' ἐλευθέρα (34)  
 \*ἡ παῖς, τί τοῦτον λανθάνειν δεῖ γ' ; ὃ σύ γε φῆς.  
 ON. πρότερον ἐκείνην ἥτις ἐστί γ', 'Αβρότονον,  
 280  
 \*εὖρωμεν· ἐπεὶ τοῦτ' οὐκ ἐμοὶ νυνὶ μέλει.  
 AB. οὐκ ἂν δυναίμην, τὸν ἀδικοῦντα πρὶν σαφῶς  
 τίς ἐστιν εἰδέναι· φοβοῦμαι τοῦτο νῦν,  
 μάτην τι μηνύειν πρὸς ἐκείνας ἃς λέγω.  
 τίς οἶδεν εἰ καὶ τοῦτον ἐνέχυρον λαβὼν  
 285  
 τότε τις παρ' αὐτοῦ τῶν παρόντων ἀπέβαλεν  
 \*ἕτερος ; κυβεύων τυχὸν ἴσως, ἥ εἰς συμβολὰς  
 ὑπόθημ' ἔδωκ' ἥ συντιθέμενος περὶ τινος (35)  
 περιείχετ', εἴτ' ἔδωκεν. ἕτερα μυρία  
 ἐν τοῖς πότοις τοιαῦτα γίγνεσθαι φιλεῖ.  
 290  
 πρὶν εἰδέναι δὲ τὸν ἀδικοῦντ' οὐ\*βούλομαι  
 ζητεῖν ἐκείνην, οὐδὲ μηνύειν ἐγὼ  
 τοιοῦτον οὐδέν. ON. οὐ κακῶς μέντοι λέγεις.  
 τί οὖν ποήσει τις ; AB. θεᾶς, 'Ονήσιμε·  
 ἂν συναρέσῃ σοι τοῦμὸν ἐνθύμημ' ἄρα,  
 295  
 ἐμὸν ποήσομαι τὸ πρᾶγμα τοῦτ' ἐγώ·  
 \*τὸν δακτύλιον εἴσω λαβοῦσα τουτονὶ  
 εἴσειμι πρὸς ἐκείνον. ON. λέγ' ὃ λέγεις, ἄρτι γὰρ  
 νοῶ. AB. κατιδὼν μ' ἔχουσιν ἀνακρινεῖ πόθεν

εἰληφαφησωταυροπολιοςπαρθενος 300  
 ετ'ουσατοτ'εκεινηγενομεναπαντ'εμα  
 ποουμενη·ταπλεισταδ'αυτωνοιδ'εγω:  
 αρισταγ'ανθρωπων·εανδ'οικειονη  
 αυτωτοπραγμ'ευθυσηξειφερομενος  
 επιτονελεγχονκαιμεθωνγενυνερει 305  
 προτεροσαπαντακαιπροπετωσ'αδ'ανλεγη  
 προσομολογησωτουδιαμαρτεινμηδεεν  
 προτεραλεγουσ'·ὑπερευενητονηλιον:  
 τακοιναταυταδ'ακκιουμαιτωλογω  
 τουμηδ'αμαρτεινωσθ'αναιδησησθακαι 310  
 καιῖταμοστις·ευγε·κατεβαλεσδεμ'ωσσοφδοβραν  
 |. .|ατιαδ'ου'απωλεσ'ηταλαιν'εγω  
 |. .|σω·προτουτουδ'ενδοναυτοβουλομαι  
 |. .|βουσακλαυσαικαιφιλησαικαιποθεν  
 |. .|βενερωταντηνεχουσαν·ηρακλεις: ON | 315  
 |. .|περασδεπαντωνπαιδιοντοινυνερω  
 |. .|ηγεγονοσσοικαιτοννενυρμημενον  
 |. .|ιξω·πανουργωσκαικακοηθωσαβροτονῶ:  
 |. .|νδ'εξετασθηταυτα·καιφανηπατηρ  
 |. .|νουτοσαυτου·τηνκορηνηζητησομεν 320  
 κατασχολην·εκεινοδ'ουλεγεισοτι

ελευθεραγινησυ·τουγαρπαιδιου  
 μητερασενομισασλυσετ'ευθυσδηλαδη:  
 ουκοιδαβουλοιμηνδ'αν·ουγαροισθασυ  
 αλλ |. .|χαριστισαβροτονοντουτωνεμοι: 325  
 νητωθεωπ |. .|ντωνγ'εμαυτησαιτιον  
 ηγησομαιτουτωνσ'·εανδεμηκετι  
 ζητησεκεινηνεξεπιτηδεσαλλ'εαισ  
 παρακρουσαμενημεπωστοτοιουθ'εξει·ταλαν  
 τινοςενεκεν |. .|αιδ |. .|νεπιθυμεινσοιδοκω 330  
 ελευθεραμονονγενοιμηνωθεοι  
 τουτονλαβοι |. .|ισθονεκτουτων·λαβοις: ON |

- εἴληφα. φήσω, “ Ταυροπολίοις, παρθένοισι  
300  
ἔτ’ οὔσα, τὰ τότε αὐτῇ γενόμενα πάντ’ ἐμὰ  
πουυμένη· τὰ πλείστα δ’ αὐτῶν οἶδ’ ἐγώ.
- ΟΝ. ἄριστά γ’ ἀνθρώπων. ΑΒ. ἐὰν δ’ οἰκείον ᾗ  
αὐτῷ τὸ πρᾶγμ’ εὐθύς μάλ’ ἤξει φερόμενος  
ἐπὶ τὸν ἔλεγχον, καὶ μεθύων γε νῦν ἐρεῖ  
305  
πρότερος ἅπαντα καὶ προπετῶς. ἃ δ’ ἂν λέγῃ  
προσομολογήσω, τοῦ διαμαρτεῖν μηδὲ ἐν  
προτέρα λέγουσ’. ΟΝ. ὑπέρευγε, νῆ τὸν Ἥλιον.
- ΑΒ. τὰ κοινὰ ταῦτα δ’ ἀκκιούμαι τῷ λόγῳ,  
τοῦ μὴ διαμαρτεῖν· ὥς δ’ ἀναιδὴς ἦσθα δὴ  
310  
\*σὺ κίταμός— ΟΝ. εὖ γ’. ΑΒ. ὥς δὲ σφύδρα δὴ με κατέβαλες, (36)  
ἱμάτια δ’ οἱ ἀπώλεσ’ ἢ τάλαιν’ ἐγώ,  
\*φήσω. πρὸ δὲ τούτου παιδίον αὐτὸ βούλομαι (37)  
λαβοῦσα κλαῦσαι καὶ φιλῆσαι καὶ πόθεν  
ἔλαβεν ἐρωτᾶν τὴν ἔχουσαν. ΟΝ. Ἡράκλεις.  
315
- ΑΒ. τὸ πέρασ δὲ πάντων, “ παιδίον τοίνυν,” ἐρῶ  
\*“ ἤδη γεγονός σουστί.” τὸ νῦν θ’ εὐρημένον  
δείξω. ΟΝ. πανούργως καὶ κακοήθως, Ἀβρότονον.
- ΑΒ. ἂν δ’ ἐξετασθῇ ταῦτα καὶ φανῇ πατήρ  
ὧν οὗτος αὐτοῦ, τὴν κόρην ζητήσομεν  
320  
κατὰ σχολήν. ΟΝ. ἐκείνο δ’ οὐ λέγεις ὅτι  
ἐλευθέρα γίγναι σύ· τοῦ γὰρ παιδίου  
μητέρα σε νομίσας λύσειτ’ εὐθύς δηλαδὴ.
- \*ΑΒ. οὐκ οἶδα· βουλοίμην δ’ ἄν. ΟΝ. οὐ γὰρ οἶσθας, οὔ. (38)  
ἀλλ’ οὐ χάρις τις, Ἀβρότονον, τούτων ἐμοί;  
325
- \*ΑΒ. νῆ τῷ θεῷ πάντων γ’ ἐμυτῇ σ’ αἷτιον  
ἡγησόμεαι τούτων. ΟΝ. ἐὰν δὲ μηκέτι  
ζητῆς ἐκείνην ἐξεπίτηδες, ἀλλ’ ἐᾶς  
παρακρουσαμένη με, πῶς τὸ τοιοῦθ’ ἔξει; ΑΒ. τάλαν,  
τίνος ἔνεκεν; παίδων ἐπιθυμεῖν σοι δοκῶ;  
330  
ἐλευθέρα μόνον γενοίμην, ὦ θεοί,  
τοῦτον λάβοιμι μισθὸν ἐκ τούτων. ΟΝ. λάβοις.

- ουκουνσυμ|.·|ε|.·|μοι:συναρεσκειδιαφορωσ  
 ανγαρκακοηθευσημαχουμαισοιτοτε  
 δυνησομαιγαρ·ενδετωπαροντινυν  
 ιδωμενιτουτ'εστιν:ουκουνσυνδοκει:  
 μαλιστα:τονδακτυλιοναποδιδουταχυν:  
 λαμβανε·φιληπειθιοπαρουσασυμαχος  
 ε.εικατορθουντουσλογουσουςανλεγω:  
 τογαστικοντογυναιονωσερπεθ'οτι  
 κατατονερωτ'ουκεστ'ελευθεριαστυχειν  
 αλλωσδ'αλυειτηνετερανπορευεται  
 οδωναλλ'εγωτονπανταδουλευσωχρονο  
 λεμφοσαποπληκτοσουδαμωσπρονοητικοσ  
 τατοιαυταπαρταυτησδ'ισωστιληψομαι  
 ανεπιτυχηκαιγαρδικαιοωσκενα  
 καιδιαλογιζομ'οκακοδαιμωνπροσδοκω  
 χαρινκομεισθαιπαραγυναικοσ·μημονον  
 κακοντιπροσλαβοιμι·νυνεπισφαλη  
 ταπραγματ'εστιταπεριτηνκεκτημε|  
 ταχεωσεανγαρευρεθηπατροσκορ|  
 ελευθερουμητηρτετουινυπαιδο|  
 γεγονε|.·|εκεινηνληψεταιαυτην|  
 οισευγν . . . . . α.ναπολειπειντι|  
 . . . . .  
 καινυνχαριεντωσεκνευκεναιμ|  
 τομηδιεμ|.·|υταυτικυκασθαι·χαιρε|  
 ταδαλλαπραττεινανδετισλαβημ|  
 . . . . .
- 
- περιεργασομενο|.·|ηλαλησαντ'εκτεμεισ  
 διδωμ'εμαντουτουσοδοντασ·αλλ'ουτοσι  
 τισεσθ'οπροσιωνσμικρηνησαναστρεφει  
 εξαστεωσ . . . . .
- 
- εξειμ'εχουσακλαυθμυριζεταιαιταλαν  
 πιλαιγαρ·ουκοιδιουτικακονπεπονθεμοι

ΑΒ. οὐκοῦν συναρέσκει σοι ; ΟΝ. συναρέσκει διαφόρως.

ἂν γὰρ κακοηθεύσῃ, μαχοῦμαι σοι τότε·

δυνήσομαι γάρ. ἐν δὲ τῷ παρόντι νῦν 335

ἴδωμεν εἰ τοῦτ' ἐστίν. ΑΒ. οὐκοῦν συνδοκεῖ ;

ΟΝ. μάλιστα. ΑΒ. τὸν δακτύλιον ἀποδίδου ταχύ.

ΟΝ. λάμβανε. ΑΒ. φίλη Πειθοί, παράστα σύμμαχος

ἐκεῖ κατορθοῦν τοὺς λόγους οὓς ἂν λέγω.

ΟΝ.\*τετόπακεν, ἦν, τὸ γύναιον ἐρπέθ' ὥς ὅτι, (39) 340

κατὰ τὸν ἔρωτ', οὐκ ἔστ' ἐλευθερίαν τυχεῖν,

ἄλλοσε δ' ἀλύει, τὴν ἑτέραν πορεύεται

ὁδόν. ἐγὼ δὲ πάντα δουλεύσομα χρόνον,

λέμφος, ἀποπληκτὸς οὐδαμῶς προνοητικὸς

τὰ τοιαῦτα. παρὰ ταύτης δ' ἴσως τι λήψομαι 345

ἂν ἐπιτύχῃ· καὶ γὰρ δίκαιον. ὥς κενὰ

καὶ διαλογίζομ' ὁ κακοδαίμων, προσδοκῶν

χάριν κομιεῖσθαι παρὰ γυναικός. μὴ μόνον

κακὸν τι προσλάβοιμι. νῦν ἐπισφαλῇ

τὰ πράγματ' ἔσται τὰ περὶ τὴν κεκτημένην 350

ταχέως· ἐὰν γὰρ εὐρεθῇ πατρὸς κόρη

ἐλευθέρου, μήτηρ τε τοῦ νῦν παιδὸς ὅς

\*γέγονεν, ἐκείνην λήψεται, ταύτην δέ τοι

\*εἴκειν δεήσει τήνδ' ἀπολείπειν τ' οἰκίαν.

\*καὶ νῦν χαριέντως μούκνενευκέναι δοκῶ, (40) 355

τὸ μὴ δι' ἐμοῦ ταυτὶ κυκᾶσθαι. χαιρέτω

\*τἀλλότριά πράττειν. ἂν δ' ἔτι τι λάβῃς με σὺ

περιεργασάμενον ἢ λαλήσαντ' ἔκτεμεῖς, (41)

\*δίδωμι, τούσδ' ὀδόντας. ἀλλὰ τίς οὕτοσι

\*οὐνταῦθα προσιῶν ; Σμικρίνης ἀναστρέφει 360

ἐξ ἀστέως . . . . .

ΑΒ. ἔξιμι· ἔχουσα, κλαυθμυρίζεται, τάλαν, 374

πάλαι γάρ· οὐκ οἶδ' ὅτι κακὸν πέπονθέ μοι (42)



\* πῶς ἂν θεῶν, τάλαινα, σ' ἐλεήσειέ τις. (43)

376

γύναι, πόθεν ἔχεις, εἰπέ μοι, τὸν παῖδα δὴ (44)

385

λαβοῦς' ; AB. ὀρᾶς τι, φιλτάτη, σοι γινώριμον ;

ὦν τοῦτ' ἔχει. μηδέν με δείσης, ὦ γύναι.

ΣΩ. οὐκ ἔτεκες αὐτὴ τοῦτο ; AB. προσεποιησάμην

οὐχ ἴν' ἀδικήσω τὴν τεκοῦσαν, ἀλλ' ἵνα

κατὰσχόλην εὖροιμι, νῦν δ' — ΣΩ. εὖρηκας οὖν ;

390

AB. ὀρῶ γὰρ ἦν καὶ τότε. ΣΩ. τίνος δ' ἐστὶν πατρός ;

AB. Χαρισίου. ΣΩ. τοῦτ' οἶσθ' ἀκριβῶς, φιλτάτη ;

\* AB. οἶδ' ἀνδρὸς ὃν τόδ' οὐ γέ τὴν νύμφην ὀρῶ.

ΣΩ. τὴν ἔνδον οὖσαν ; AB. ναιχί. ΣΩ. μακαρία γύναι,

θεῶν τις ὑμᾶς ἐλέησ'. ἦν, τὴν θύραν (45)

395

τῶν γειτόνων τις ἐψόφησεν ἐξιῶν.

εἴσω λαβοῦσά μ' ὥς σεαυτὸν εἴσαγε

\* ἵνα τᾶλλα πάντα καὶ πύθωμ' ἔκ σου σαφῶς.

ΟΝ. ὑπομαίνεθ' οὗτος. νῆ τὸν Ἀπόλλω μαίνεται. (46)

\* [ἐπιμαίνεται ἀληθῶς. μαίνεται νῆ τοὺς θεούς]

400

\* τὸν δεσπότην λέγω τὸν ἐμὸν. αὐτῷ χόλη

\* μέλαινα προσπέπτωκεν, ἣ τοιουτοῦ

τὰ πάντ' ἴσως πονηρὸν ἄλλο γέγονέ τι.

πρὸς ταῖς θύραις γὰρ ἔνδον ἀρτίως πολὺν

χρόνον διακύπτων ἐνέμεν' ἀκροώμενος.

405

ὁ πατὴρ δὲ τῆς νύμφης τι περιοργῶς πάνν

ἐλάλει πρὸς ἐκείνην, ὥς ἔοιχ', ὁ δ' ὥς πυκνὰ

- ηλαττεχρωματ ανδρεσουδ'ειπεινκαλον  
 ωγλυκυτατηδετωιλογωνοιουσλεγεισ  
 ανεκραγετηνκεφαληντ'ανεπαταξεςφοδρα 410  
 αυτου · παλινδεδιαλιπωνοιανλαβων  
 γυν|.ιχ'ομελεοσητυχηκατοδεπερασ  
 ωσπανταδιακ|.υσασαπηλθ'εισωποτε  
 βρ|.χηθμοσενδοντιλμοσ·εκστασιςσυχη·  
 εγωγαλαιτηριοσπυκνονπανυ 415  
 ελεγεντοιουτονεργονεξειργασμε|.οσ  
 αυτοσγεγονωστεπαιδιουννοθουπατηρ  
 ουκεσχονουδ'εδωκασυγγν|.η|  
 ουθενατυχουσηταυτ'εκεινηβαρβαροσ  
 ανηληνστ'ελοιδορειτ'ερρωμενωσ 420  
 |.·|σωβλεπειθυφαιμονηρεθισμενοσ  
 πεφρικ'εγωμεναυοσειμιτωδεει  
 ουτωσεχωνγαυτοναυιδημεπου  
 τονδιαβαλοντατυχοναποκτεινει|.ναν  
 διοπερϋπεκεδεδυκεδυρ'εξωλ|.θρα 425  
 καιποιτραπωμαιγ'εστιβουλησ·οιχομαι·  
 απολωλατηνθυρανπεπληχενεξιων  
 ζευσωτερειπερεστιδυνατονσωζεμε·  
 ΧΑΡ|εγωτισαναμαρτητοσεισδοξαιβλεπων  
 καιτοκαλοντιποτ'εστικαιταισχροσσκοπω 430  
 ακεραιοσανεπιληπτοσ αυτοστωβιω  
 ευμοικεχρηταικαιπροσηκοντωσπανυ  
 τοδαιμονιονενταυθ'εδειξ'ανθρωποσων  
 ωτρισκακοδαιμονκαιμεγαλαφυσασκαιλαλεις  
 ακουσιονγυναικοσατυχημ'ουφερεις 435  
 αυτονδεδειξωσ'εισομοι'επταικοτα  
 καιχρησετ'αυτησοιτο|.ηπιωσσυδε  
 ταυτηνατιμαζεισεπειδειχθησειθιαμα  
 |.|τυχησγεγονωσκαισκαισ αγνωμωντανηρ  
 |.·.·|.γ'ειπενοισσυδιενουτοτε 440  
 |.·.·.·|τονπατερα·κοινωνοσηκειντουβιου  
 |.·.·.·.·|ουδειντατυχημ'αυτηνφυγειν  
 |.·.·.·.·|εβ|.σ·συδετισυψηλ|.σσφοδρα



ἤλαττε χρώματ', ἄνδρες, οὐδ' εἰπεῖν καλόν.

“ὦ γλυκυτάτη,” δέ, “τῶν λόγων οἶους λέγεις,”

ἀνέκραγε, τὴν κεφαλὴν τ' ἐπάταξ' ἅμα σφύδρα (47) 410

αὐτοῦ· πάλιν δὲ διαλιπὼν, “οἷαν λαβὼν

γυναῖχ' ὁ μέλεος ἠτύχηκα”· τὸ δε πέρασ,

ὥς πάντα διακούσας, ἀπῆλθ' εἴσω ποτέ.

βρυχηθμὸς ἔνδον, τίλμος, ἔκστασις συχνή·

“ἐγὼ γὰρ ἀλιτήριος,” πυκνὸν πάνυ, 415

ἔλεγεν, “τοιοῦτον ἔργον ἐξειργασμένος

αὐτὸς γεγονώς τε παιδίου νόθου πατήρ,

οὐκ ἔσχον οὐδ' ἔδωκα συγγνώμης μέρος

οὐθὲν ἀτυχούσῃ ταῦτ' ἐκείνῃ, βάρβαρος

ἀνηλεής τε”· λαιδορεῖ δ' ἐρρωμένως 420

ἐσθ' ᾧ, βλέπει θ' ὕφαιμον ἡρεθισμένος. (48)

πέφρικ' ἐγὼ μὲν, αὐὸς εἰμι τῷ δέει·

οὕτως ἔχων γὰρ αὐτὸν ἂν ἴδῃ μέ που

τὸν διαβαλόντα, τυχὸν ἀποκτείνειεν ἄν.

διόπερ ὑπεκδέδυνκα δεῦρ' ἔξω λάθρα. 425

καὶ ποῖ τράπωμαί γ' ; εἰς τί βουλῆς ; οἷχομαι,

ἀπόλωλα· τὴν θύραν πέπληχεν ἐξιών·

Ζεῦ σῶτερ, εἴπερ ἐστὶ δυνατὸν, σῶξέ με.

ΧΑ. ἐγὼ τις ἀναμάρτητος, εἰς δόξαν βλέπων,

καὶ τὸ καλὸν ὃ τί ποτ' ἐστὶ καὶ τᾶσχρὸν σκοπῶν, 430

ἀκέραιος, ἀνεπίπληκτος αὐτὸς τῷ βίῳ.

\*εὖ τοι κέχρημαι καὶ προσηκόντως πάνυ

\*τῷ δαιμονίῳ γ' ὧ· ἵναυθ' ἔδειξ' ἄνθρωπος ὢν. (49)

\*ὦ τρισκακοδαίμον καὶ μέγαλα φυσᾶς λαλῶν ; (50)

ἀκούσιον γυναικὸς ἀτύχημ' οὐ φέρεις ; 435

αὐτὸν δὲ δείξω σ' εἰς ὅμοι' ἐπταικότα,

κἀχρήσατ' αὐτῇ σοι τοτ' ἡπίως· σὺ δὲ

ταύτην ἀτιμάζεις, ἐπιδειχθήσει θ' ἅμα

ἀτυχῆς γεγονώς, καὶ σκαιὸς ἀγνώμων τ' ἀνὴρ.

ἐναντία γ' εἶπεν οἷς σὺ διενόου τότε 440

πρὸς τὸν πατέρα· κοινωνὸς ἦκειν τοῦ βίον,

τοῦ δ' ἀνδρὸς οὐ δεῖν τὰτύχημ' αὐτὴν φυγεῖν.

οὐκ εὐσεβής τις ; σὺ δέ τις ὑψηλὸς σφύδρα . . .

|λω|  
 χ|. . . .|ατ'ηδετεμετατα| 445  
 οπω .|. .|μενεισωνχαρισιω|  
 οιο .π . . οισθαπιστοσουγαρεσ|  
 εταιρ|. |διοντουτ'ουδετοτυχ . .|  
 υιουδηκαιπαιδαριον . . .|  
 ελευθεροσδαξ·μηβλεπ . .| 450  
 κ|. |ιπρωτοναυτ|. |νκαταμον .|  
 τονφιλτα|. . |νκαιτονγλυκυτατ|

|πειραθη|  
 |.εν|. |τοναπολλω  
 |επερισπαισ'ιεροσυλε:|. |οιμαχου 455  
 |μτε:τησγαμετησγυναικοσεστισου  
 |.|. . .υκαλλοτριον:ειγορωφελεν:  
 |φ τηνδημητρα:τιναλογονλεγεισ|  
 |αληθη:παμφιληστοπαιδιον  
 |ιν:καισονομο|. . |σ:παμφιλησ 460  
 |νον'ικε|. |ευωσεμ|. . . |αναπ|. |ρου

σωφρονατοιαυτησιγαρουκαπεσχετὰν  
 εκεινοσευτουτ'οιδα'εγωδ'αφεξομαι·  
 ΣΜ | ανμηκαταξωτηνκεφαληνσουσωφρονη  
 κακιστ'απολοιμηννουθετησεισκαισυμε 465  
 προπετωσαπαγωγτηνθυγατερ'ιεροσυλεγραν  
 αλλαπεριμενωκαταφαγειντηνπροικαμου  
 τονχρηστοναυτησανδρα·καιλογουσλεγω  
 περιτωνεμαντουταυτασυμπειθεισμεσυ  
 ουκοξυλαβησαικρειττονοιμωξειμακρα 470  
 αν|. . . |ιλαληστικρινομαιπροσσωφρονην  
 μεταπεισοναυτηνοταν'ιδησ·ουτωτιμοι  
 αγαθονγενοιτοσωφρονηγαρ·οικαδι  
 απιωντοτελμ'ιδεσπαριουσ·εντανθασε  
 τηννυκταβαπτιζωνοληναποκτενω 475  
 κ|. |γωσοιταυτ'εμοιφρονειναναγκασω

445

450

\*ΧΑ. τί σὺ με περισπᾶς, ἀθλία; ΑΒ. μή μοι μάχου (51) 455

\*ἀνοήτε· τῆς γαμετῆς γυναικός ἐστί σου

\*τὸ παιδίον, οὐκ ἀλλότριον. ΧΑ. εἰ γὰρ ὥφελεν.

\*ΑΒ. ὄμνυμι τὴν Δήμητρα. ΧΑ. τίνα λόγον λέγεις;

\*ΑΒ. τὸν οὖν ἀληθῆ. ΧΑ. Παμφίλης τὸ παιδίον,

\*τοῦτ' ἐστίν; ΑΒ. ἔστι, καὶ σὸν ὁμοίως. ΧΑ. Παμφίλης; 460

Ἀβρότονον, ἱκετεύω σε, μή μ' ἀναπτέρου.

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σώφρονα. τοιαυτησὶ γὰρ οὐκ ἀπέσχετ' ἄν  
ἐκεῖνος, εὖ τόδ' οἶδ', ἐγὼ δ' ἀφέξομαι. (52)

ΣΜ. ἂν μὴ κατάξω τὴν κεφαλὴν σοι, Σωφρόνη,  
κάκιστ' ἀπολοίμην. νουθετήσεις καὶ σὺ με; 465

προπετώσ ἀπάγω τὴν θυγατέρ', ἱερόσυλε γραῦ;

\*ἀλλὰ περιμεινῶ καταφαγεῖν τὴν προῖκα μου (53)

τὸν χρηστὸν αὐτῆς ἄνδρα, καὶ λόγους λέγω  
περὶ τῶν ἑμαντοῦ; ταῦτα συμπείθεις με σύ;

ΘΕ. οὐκ ὀξυλαβῆσαι κρεῖττον. ΣΜ. οἰμώξει μακρὰ, 470

\*ἂν αὖ τι λαλήσης· κρίνομαι πρὸς Σωφρόνην.

\*μετάπεισον αὐτήν, ἔστ' ἂν ἴδῃς· οὕτω τί μοι

\*ἀγαθὸν γένοιτο, Σωφρόνη, γάρ, σ' οἰκαδὶ  
ἀπιών—— τὸ τέλμ' εἶδες παριοὔσ', ἐνταῦθά σε  
τὴν νύκτα βαπτίζων ὄλην ἀποκτενῶ, 475

\*κέῖσει σὺ—— ταῦτά σ' ἐμοὶ φρονεῖν ἀναγκάσω,

και|. |ηστασιαζεινηθυραπαιητα  
 κεκλειμενηγαρεστι· παιδεςπαιδιον·  
 ανοιξατωτισ· παιδεςοὔχῃμινλεγω·  
 — τισεσθ'οκοπτωντηνθυρανωσμικρινησ ON| 480  
 οχαλεποσεπιτηνπροικακαιτηνθυγατερα  
 ηκων·εγωγετρισκαταρατε·καιμαλα·  
 — ορθωσλογιστικουγαρανδροσκαισφοδρα  
 φρονουντοσησπουδη· τοθ'αρπασμ'ηρακλεισ  
 θανμαστονοιονπροσθεωνκαιδαιμονων 485  
 οιειτοσαυτηντουσθεουσαγεινσχολην  
 ωστετοκακονκαιταγαθονκαθημεραν  
 νεμεινεκαστωσμικρινη· λεγεισδετι·  
 — σαφωσδιδαξω· εισιναιπασαιπολεις  
 ομοιονειπεινχιλιαι· τρισμυριοι 490  
 οικουσ'εκαστηνκαθενατουτωνοιθεοι  
 εκαστονεπιτριβουσινησωξουσιν· πωσ·  
 λεγεισγαρεπιπονουντιν'αυτουσζην|  
 — ουκαραφρον|. . |ζουσινημων|  
 φησεισ· εκαστωτοντροπονσυν| 495  
 φρουραρχονουτοσενδ|. . |ε .|  
 επετριψεναναυτωκακωσchr. |

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ετερονδ'εσωσενουτοσεσθ'ημινθεοσ  
 οτ'αιτιοσκαιτουκαλωσκαιτουκακωσ  
 πραττεινεκαστωτουτονιλασκουποω 500  
 μηδενατοπονμηδ'αμαθεσ'ιναπραττησκαλωσ·  
 — ειθ'ουμοσιεροσυλενυντροποσποι  
 αμαθεστι· συντριβεισε· τησπαρρησιασ  
 αλλ'απαγαγεινπαρανδροσσαιτουθυγατερα  
 αγαθονκρινεισμικρινη· λεγειδετισ 505  
 — τουτ'αγαθοναλλανυαναγκαιον· θεα  
 τοκακοναναγκαιονλογιζεθ'ου|. . |οσι  
 τουτοντισαλλοσουχοτροποσπολλυει  
 καινυνμενορμωντ'επιπονηρονπραγμασε·  
 ταυτοματοναποσεσωκε· καικαταλαμβανεισ 510

καὶ μὴ στασιάζειν. ἡ θύρα παιητέα,

κεκλειμένη γάρ ἐστι. παῖδες, παιδίον.

ἀνοιξάτω τις. παῖδες οὐχ ὑμῖν λέγω ;

τίς ἐσθ' ὁ κόπτων τὴν θύραν ; ὦ, Σμικρίνης (54) 480

ὁ χαλεπός. ἐπὶ τὴν προῖκα καὶ τὴν θυγατέρα

ἦκεις ; ΣΜ. ἔγωγε, τρισκατάρατε. ΟΝ. καὶ μάλα

ὀρθῶς· λογιστικοῦ γὰρ ἀνδρὸς καὶ σφόδρα

φρονούντος ἡ σπουδῇ, τό θ' ἄρπασμ', Ἡράκλεις,

θαυμαστὸν οἶον. ΣΜ. πρὸς θεῶν καὶ δαιμόνων—— 485

ΟΝ. οἷει τοσαύτην τοὺς θεοὺς ἄγειν σχόλην,

ᾧστε τὸ κακὸν καὶ τὰγαθὸν καθ' ἡμέραν

νέμειν ἐκάστω, Σμικρίνη ; ΣΜ. λέγεις δέ τί ;

ΟΝ. σαφῶς διδάξω σ'. εἰσὶν αἱ πᾶσαι πόλεις,

ὅμοιον εἰπεῖν, χίλιαι· τρισμυρίοι 490

οἰκοῦσ' ἐκάστην· καθ' ἕνα τούτων οἱ θεοὶ

ἕκαστον ἐπιτρίβουσιν ἢ σώζουσι ; ΣΜ. πῶς ;

λέγεις γὰρ ἐπίπονόν τιν' αὐτοὺς ζῆν βίον.

ΟΝ. οὐκ ἄρα φροντίζουσιν ἡμῶν ; “ ἀλλὰ πῶς ” ;

φῆσεις. ἐκάστω τὸν τρόπον συνήρμωσαν 495

φρούραρχον· οὗτος ἔνδον ἕτερον μὲν κακῶς

\*ἐπέτριπεν, ἂν αὐτῷ κακῶς χρῆται τυχόν,

ἕτερον δ' ἔσωσεν. οὗτος ἐσθ' ἡμῖν θεός,

ὃ τ' αἴτιος καὶ τοῦ καλῶς καὶ τοῦ κακῶς

πράσσειν ἐκάστω· τοῦτον ἰλάσκου ποῶν 500

μηδὲν ἄτοπον μηδ' ἀμαθές, ἵνα πράττης καλῶς.

ΣΜ. εἴθ' οὐμὸς, ἱερόσυλε, νῦν τρόπος ποεῖ

ἀμαθές τι ; ΟΝ. συντρίβει σε. ΣΜ. τῆς παρρησίας.

\*ΟΝ. ἀλλ' ἀπαγαγεῖν παρ' ἀνδρὸς αὐτῆς θυγατέρα (55)

ἀγαθὸν σὺ κρίνεις, Σμικρίνη· ΣΜ. λέγει δέ τις 505

τοῦτ' ἀγαθόν ; ἀλλὰ νῦν ἀναγκαῖον. ΟΝ. θεᾶ.

τὸ κακὸν ἀναγκαῖον λογίξεθ' οὕτοσί·

τοῦτον τίς ἄλλος, οὐχ' ὁ τρόπος ἀπολλύει ;

καὶ νῦν ὀρμῶντ' ἐπὶ πονηρὸν πράγμα σε

ταυτόματον ἀποσέσωκε, καὶ καταλαμβάνεις 510

διαλλαγασλυσειστ'εκεινωντωνκα|. .|ν  
 αυθισδ'οπωσμηληψομαισεσμικρινη  
 προπετηλεγωσوينυδετωνεγκλ|. |ματω  
 αφεεσοτουτωντονδεθυγατριδουνλαβων  
 ενδονπροσειπε:θυγατριδουνμαστιγια  
 παχυδερμωσησθακαισυνουνεχεινδοκων  
 ουτωσετηρεισπαιδ'επιγαμοντοιγαρουν  
 τερασινομοιαπενταμηναπαιδια  
 εκτρεφομεν:ουκοιδ'οτιλεγεισ:ηγραυσδεγε  
 οιδ'ωσεγωμοιτοτεγαρουμοσδεσποτησ  
 τοισταυροπολιοισ:σωφρονη:ταυτηνλαβω  
 χορωναποσπασθειςαν:αισθανειγε:νη  
 νυνδ'αναγνωρισμοσαντοιςγεγονεκαι  
 απανταταγαθα:τιφησινιεροσολεγραν:  
 ηφυσισεβουλεθ'ηινομωπουδενμελει  
 γυνηδ'επαυτωτωδ'εφν:τιμωροσει:  
 τραγικηνερωσoirησινεξαυγησολην  
 ανμηποτ'αισθησμικρινη:συμοιχολη  
 |. |ινεισπαθαινομενη·συγαρσφοδρ'οισθ'οτι  
 |. . . .|σλεγεινυν:οιδ|. . .|εν'ισθ'οτι  
 |. . . .|σαρ|. |στερασυιηκε:πανδεινονλεγεισ:  
 |. . . . .|ευτυχημαμειζονουδεεν  
 |. . . .|ταληθεσεσθ'ολεγειστοπαιδιον

515

520

525

530

διαλλαγὰς λύσεις τ' ἐκείνων τῶν κακῶν.

αὐθις δ' ὅπως μὴ λήψομαί σε, Σμικρίνη,

προπετιῇ, λέγω σοι. νῦν δὲ τῶν ἐγκλημάτων

ἀφείσο τούτων· τὸν δὲ θυγατριδοῦν λαβὼν

ἔνδον πρόσειπε. ΣΜ. θυγατριδοῦν, μαστιγία ;

515

ΟΝ. παχύδερμος ἦσθας καὶ σὺ νοῦν ἔχειν δοκῶν· (56)

οὕτως ἐτήρεις παῖδ' ἐπίγαμον ; τοιγαροῦν

τέρασιν ὅμοια πεντάμηνα παιδία

ἐκτρέφομεν. ΣΜ. οὐκ οἶδ' ὅ τι λέγεις. ΟΝ. ἡ γραῦς δέ γε

οἶδ', ὥς ἐγῶμαι, τότε γὰρ οὐμὸς δεσπότης

520

τοῖς Ταυροπολίοις—— ΣΜ. Σωφρόνη. ΟΝ. ταύτην λαβὼν

χόρων ἀποσπασθεῖσαν —— ΣΜ. αἰσθάνει γε ; ΣΩ. ναί.

ΟΝ. νυνὶ δ' ἀναγνωρισμός αὐτοῖς γέγονε καὶ

\*ἅπαντα τὰγαθά. ΣΜ. φησί τί, ἱερόσυλε γραῦ ;

ΟΝ. “ ἡ φύσις ἐβούλεθ' ἥ νόμων οὐδὲν μέλει.

525

γυνὴ δ' ἐπ' αὐτῷ τῷδ' ἔφυ.” ΣΜ. τί, μῶρος εἶ ;

ΟΝ. τραγικὴν ἐρῶ σοι ῥῆσιν ἐξ Αὐγῆς ὄλην

ἂν μηκέτ' αἰσθη, Σμικρίνη. ΣΜ. σύ μοι χολὴν

κινεῖς παθαινόμενος. σὺ γὰρ σφόδρ' οἶσθ' ὅ τι

\*οὗτος λέγει νῦν ; ΣΩ. ναί. σφόδρα γὰρ, εὖ ἴσθ' ὅτι. (57) 530

\*καὶ φαυλοτέρα συνῆκεν ἄν. ΣΜ. δεινὸν λέγεις.

ΣΩ. ἐγένετό γ' ἂν εὐτύχημα μείζον οὐδὲ ἔν.

ΣΜ. ἥ τοῦτ' ἀληθές ἐσθ' ὃ λέγεις ; τὸ παιδίον . . .

## CORRECTION.

217. Read with MS. οὐκ ἔτι μ' ἐῷ γὰρ οὐδὲ κατακεῖσθαι, τάλαν,

222. Read with MS. κανοῦν ἔμοιγ' οἶόν τε νῦν ἐστ', ὦ τάλαν. τάλαν

fem. in both cases. Cf. Ar. Ran. 559, Eur. Med. 1057.





THE LADY WITH THE  
SHORN LOCKS.

| . . . . | προθυμηθεις αθηλυτοδ' ετερον  
 | . . . . . | δουναι πλουσια τη νοικίαν  
 | . . . . . | κατοικουσ' ἰδε | . . | ἐνη παιδίου  
 | . . . . . | δετο | . . . . . | μενωνδ' ἐτων τινῶ  
 | . . . | ου πολέμου καὶ τῶν κορινθιακῶν κακῶν  
 | . . | ἀνομένων ἡ γρὰν σαπορούμενη σφοδρὰ  
 τε θραμμένη στήσπαιδο σὴν νυνεῖδετε  
 ὕμεις ἐραστοὺ γενομένου τε τοῦ σφοδρου  
 τοῦ τὸν ἐανίσκου γενομένου κορινθίου  
 οὐτοσδιδῶσι τὴν κορηνώσθη γατέρα  
 αὐτὴ σε χεῖν' ἤδ' | . | δ' ἀπειρηκυῖα· καὶ  
 προορώμενη τοῦ ζῆν καταστροφὴν τινὰ  
 αὐτὴ παρὸς ἀνὸς κεκρυσσέτην τυχὴν·  
 λέγει δὲ προστὴν μείραχ' ὥσ' ἀνελέτο  
 αὐτὴν· ἐνοῖστε σπάργαν οἰσδιδῶσ' ἀμα·  
 τὸν ἀγνοοῦμενον τ' ἀδελφόν τὴν φύσει  
 φράζει προνοοῦμεν τὶ τῶν ἀνθρώπων  
 εἶποτε δεθῆναι βοθητῆσ' ἰστος  
 ὀρώσατο τὸν ὄντ' ἀναγκαιὸν μόνον  
 αὐτὴ· φύλακὴν τε λαμβανούσα μηποτέ  
 διεμέτι τὴν ἀγνοίαν αὐτοῖς συμπεσῆ  
 ἀκούσιον πλοῦτον τὰ καὶ μεθύνοντ' αἰεὶ  
 ὀρώσ' ἐκείνον· εὐπρέπη | . . | κ | . . | νεαν  
 ταυτὴν· βεβαιοῦνθ' οὐθενωκ' | . . | ελῖπετο  
 αὐτὴ μενοῦνα πεθανένοδε τὴν οἰκίαν  
 ἐπρίατο ταυτὴν ὁ στρατιωτῆς οὐπαλαί  
 ἐγγεῖτονωνδ' οἰκουσατ' | . | δ' ἐλφοντο μὲν  
 πραγμ' οὐ μεμνηκεν οὐδε κείνον βούλεται  
 εἰναῖ δοκουντὰ λαμπροῖς μεταλλαγῇ  
 ἀγαγεῖν ὀνασθαιδ' ὦν ἐδωκεν τυχὴ·  
 ἀποταυτοματοῦ δ' ὀφθῆις· ὑποτοῦ θρασυτέρου  
 ὥσπερ προεῖρηκ' ὄντος ἐπιμελῶστ' αἰεὶ  
 | . . . | τῶν τοσέπι τὴν οἰκίαν ἐτυχ' ἐσπερασ  
 | . . | μποισα ποιεῖται θέραιαν· ὥσδ' ἐπιταίσθεται  
 | . . . . | ἡν γενομένην εἰδεν ἐνυπρόσδραμων

5

10

15

20

25

30

35

- . . . προθυμηθεῖσα θῆλυ, τὸ δ' ἕτερον  
 γυναικὶ δοῦναι πλουσίᾳ τὴν οἰκίαν  
 ἐκείσε κατοικούσῃ δεομένη παιδίου (1)  
 ἦν τάδε τότε· ἐκτελουμένων δ' ἐτῶν τινων,  
 \*καὶ τοῦ πολέμου καὶ τῶν Κορινθιακῶν κακῶν 5  
 \*οὐκ ἀνομένων, ἡ γραῦς ἀπορουμένη σφόδρα,  
 \*τεθραμμένης τῆς παιδὸς ἦν ὁρᾶτε νῦν  
 ὑμεῖς, ἐραστοῦ γενομένου τε τοῦ σφοδροῦ  
 τούτου νεανίσκου, γένει Κορινθίου  
 ὄντος, δίδωσι τὴν κόρην, ὥς θυγατέρα 10  
 αὐτῆς, ἔχειν. ἤδη δ' ἀπειρηκυῖα καὶ  
 προορωμένη τοῦ ζῆν καταστροφὴν τινα  
 αὐτῇ παροῦσαν οὐκ ἔκρυψε τὴν τύχην·  
 λέγει δὲ πρὸς τὴν μείραχ' ὥς ἀνείλετο  
 αὐτὴν, ἐν οἷς τε σπαργάνοις δίδωσ' ἅμα· 15  
 τὸν ἀγνοούμενόν τ' ἀδελφὸν τῇ φύσει  
 φράζει, προνοουμένη τι τῶν ἀνθρωπίνων,  
 εἴ ποτε δεηθείη βοηθείας τινός,  
 ὁρῶσα τοῦτον ὄντ' ἀναγκαῖον μόνον  
 αὐτῇ, φυλακὴν τε λαμβάνουσα, μή ποτε 20  
 δι' ἐμέ τι τὴν Ἀγνοίαν αὐτοῖς συμπέσῃ  
 ἀκούσιον, πλουτοῦντα καὶ μεθύοντ' ἀεὶ  
 ὁρῶσ' ἐκείνον, εὐπρεπῇ δὲ καὶ νέαν  
 ταύτην, βέβαιον δ' οὐθὲν ᾧ κατελείπετο.  
 \*αὐτὴ μὲν οὖν ἀπέθαν'· ὁδε δὲ τὴν οἰκίαν (2) 25  
 \*ἐπρίατο ταύτην ὁ στρατιώτης οὐ πάλαι.  
 ἐν γειτόνων δ' οἰκοῦσα τὰδελφοῦ, τὸ μὲν  
 πρᾶγμ' οὐ μεμήνυκ', οὐδ' ἐκείνον βούλεται  
 εἶναι δοκοῦντα λαμπρὸν, εἰς μεταλλαγὴν  
 ἀγαγεῖν, ὄνασθαι δ' ὧν ἔδωκεν ἡ Τύχη. 30  
 \*ἀπὸ ταῦτομάτου δ' ὥφθη ποτὲ τούτῳ, θρασυτέρῳ,  
 \*ὥσπερ προείρηκ', ὄντι κἀπιμελῶς ἀεὶ  
 \*φοιτῶντι πρὸς τὴν οἰκίαν· ἔτυχ', ἐσπέρας  
 πεμπουσά ποι θεράπαιναν· ὥς δ' ἐπὶ ταῖς θύραις  
 αὐτὴν γενομένην εἶδεν, εὐθὺ προσδραμὼν 35



ἐφίλει, περιέβαλλ', ἡ δὲ τῷ προειδέναι

\*ἀδελφὸν ὄντ' οὐκ ἔφυγε, προσιῶν οὖν ὅδε (3)

\*ὁρᾷ. τὰ λοιπὰ δ' οὗτος ἐξεστῶς σφόδρα

\*αἰτεῖ τί βούλεθ'. ὅτι κατὰ σχολὴν ἐρεῖ

\*ὁ μὲν ᾤχετ' εἰπὼν, ἡ δ' ἐδάκρυ' ἐστῶσα καὶ 40

ὠδύρεθ', ὅτι ταῦτ' οὐκ ἐλευθέρως ποεῖν (4)

ἔξεστιν αὐτῇ. πάντα δ' ἐξεκάετο

ταῦθ' ἔνεκα τοῦ μέλλοντος, εἰς ὀργὴν θ' ἵνα

οὗτος ἀφίκοιτ'. ἐγὼ γὰρ ἦγον οὐ φύσει

\*τοιούτον ὄνθ', ἵνα δὴ λάβοι μηνυσέως 45

\*αρχὴν τὰ λοιπὰ, χοῖδε τοὺς αὐτῶν ποτε

\*εὔροιεν· ὥστ' εἴ τις τόδ' ἐδυσχέραν' ἰδὼν, (5)

ἀτιμίαν τ' ἐνόμισε, μεταθέσθω πάλιν.

διὰ γὰρ θεοῦ καὶ τὸ κακὸν εἰς ἀγαθὸν ῥέπει

γιγνόμενον. ἔρρωσθ', εὐμενεῖς τε γενόμενοι 50

ἡμῖν, θεαταί, καὶ τὰ λοιπὰ σώζετε.

ΘΕ. ὁ σοβαρὸς ἡμῖν ἀρτίως καὶ πολεμικός,

ὁ τὰς γυναῖκας οὐκ ἐὼν ἔχειν τρίχας,

κλάει κατακλινείς. κατέλιπον ποοῦμενον

ἄριστον αὐτοῖς ἄρτι, καὶ συνηγμένοι 55

εἰς ταυτόν εἰσιν οἱ συνηθείς, τοῦ φέρειν

αὐτὸν τὸ πρᾶγμα ῥᾶον. οὐκ ἔχων δ' ὅπως

τὰνταῦθ' ἀκούσῃ γενόμεν' ἐκπέπομφέ με

ἱμάτιον οἴσονται' ἐξεπίτηδες, οὐδὲ ἐν

βουλόμενος, ἀλλ' ἡ περιπατεῖν με βούλεται. 60

ΔΩ. ἐγὼ προσεστῶσ' ὄψομαι, κεκτημένη.

ΘΕ. ἡ Δωρίς. οἷα γέγονεν, ὥς δ' ἐρρωμένη.

ζῶσιν τρόπον τιν', ὥς ἐμοὶ καταφαίνεται,

αὐταί. πορεύσομαι δέ. ΔΩ. κόψω τὴν θύραν·

οὐδεὶς γὰρ αὐτῶν ἔστιν ἔξω. δυστυχὴς 65

ἥτις στρατιώτην ἔλαβεν, ἄνδρα παράνομον

ἅπαντ', ἐς οὐδὲν πιστόν. ᾧ κεκτημένη

ὥς ἄδικα πάσχεις.—παῖδες.—εὐφρανθήσεται

κλαομένην αὐτὴν πυθόμενος νῦν· ταῦτα γὰρ

ἐβούλετ' αὐτός. παιδίον κέλευέ μοι. (6)

παιδεσμεθύνοντα μείρακι προσέρχεται  
 συμπολλὰ παινῶ διαφωσκέτη μιν  
 εἰσὼπρος ὑμᾶσι σαγεῖ τὴν μείρακα  
 τοῦτ' ἐστι μὴ τηροῖ . . | οφίμοσ' ἡγήτης  
 | . . | . ε . . | τοσαυτοῖν | . . . | χίστην· ἐνθαδὲ  
 συ | . . | ἀρανῖναι φαίνεται ὥσε μοι δοκεῖ

75

$\overline{\text{XO}}$        $\overline{\text{P}}$        $\overline{\text{OY}}$

δα | . . . . . | κισμεν δὴ προσμ' ἀπηγγέλκα . . . αὐτ' (P)  
 | . | ὑκαλήθεσα λλ' ἀλαζωνταῖς θεοῖσιν ἐχθροσσεῖ  
 | P | ἡδεκα | . . | νιπλανάσμε· κρεμάσον ἐν θυσέ· |  
 | P | ἡμερον· λεγέιστι· χρῆσαι πολέμιον τοῖν . . .  
 | . | δακήσε | . . | ἡκ | . . | λαβήσ' ἐν | ονα | . . | ἡ ἐν  
 . δ' ἐδιώκε . . | . . . | σ . . | ταῦτα . . | ντήμοσχιων  
 καί πεπεικε . . . . . | μεν . . ε . . | δευρ' ἀναλώσασαυτον  
 μυριουστήν ἐμ . . . σαι τεθ . . . . . | ἐσθαι καί ποειν  
 ἀπανθ' ἀσοῖδ' . . εἰτίσεσόν | . . . . . | βιοσμηλίσθ' |  
 δαετων παντων . ρε . κεκ . | . . ε . . βλεφο.  
 ἀρατομυλ . . ρε . . κρατ | . στονσε . . . ν.  
 οὐτοσ'· φερομένοσ' ἡσκ . . μηδεν . . . . ξυν . . . .  
 βούλομαι δε προστάτην σε πρᾶγμα ταμελλ . . . .  
 . . . διονσείτ | . . | αἰστράτατα δα . . . . . ετε . . . . .  
 ὁ . . . . . ρα | . . | τουσὶμ . . θύσα . . . χη . δρ . . . |  
 ἀλλαμαί . . . | . . . | . εκαοιησέκλ . σ . . . . .  
 ε . . α . . . . . | . . . | ὑταλάντα . . α . τ . λωλειησ |  
 μοσχιων | . . . . . | . . . | . εἰν | . . | ορακασίμ . . . |  
 ομνυν . . | . . | . . . . . | . . ωικαθε . |  
 . . τεμετα . τ | . . . . . | . αλλον· αι |

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95

ΘΕ. α. παῖδες, μεθύοντα μειράκια προσέρχεται (7)

\*πολλά. διαφόρως αἰνῶ δὲ τὴν κεκτημένην (8)

\*εἴσω πρὸς ἡμᾶς τὴν ὅτι μείρακ' εἰσάγει·

τοῦτ' ἔστι μήτηρ. ὁ τρόφιμος ζητητέος.

ἄγετ' ἐκτὸς αὐτὸν τὴν ταχίστην. ΘΕ. β. ἐνθάδε

75

\*οὗτος ἄρ' ἂν ὦν ἐφαίνεθ', ὡς ἐμοὶ δοκεῖ.

# ΧΟΡΟΥ.

\*ΜΟ. Δᾶε, πολλάκις μὲν ἤδη πρὸς μ' ἀπήγγελκας πλανῶν

\*οὐκ ἀληθές· ἀλλ' ἀλαζῶν καὶ θεοῖσιν ἐχθρὸς εἶ· (9)

\*μὴ δὲ καὶ νυνὶ πλανᾷς με ; ΔΑ. κρέμασον εὐθὺς εἰ πλανῶ,

\*τήμερον. ΜΟ. λέγεις τι. ΔΑ. χρῆσαι πολεμίου τοίνυν δίκην.

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\*

95

. . . εκ .|. . . |ηγεν . . . μελ|. . . .|. λισειν  
 γραυσ:τοιαστρ:εσθαρεσκε|. . . |ε|  
 . . . εφαισειρνητητοντισ:μα|  
 ησπασαλλατοροπωλεικαιτ:λει|  
?	αυταμεν . . φ	.	σινευχ:ωσδ		
?	.	ειανονα . . αιτροφιμε:	.	ειμα	
?	ε	. . . .	π . ραμυθ .	. . . . .	ν

100

επιθειοισεχθρωπτεροφοραχιλιαρχω:καιμαλα:  
 εισιωνδεμοισυνδαετωνολωνκατασκοποσ  
 πραγματωνγενου:τιποιειπ|. . |στινημητηρεμε  
 ειστοπροσδοκανεχουσιπωστοτοιουτιμεροσ  
 ουκακριβωσδειφρ|. . . |σοικομψοσεκπορευε|. . |αι:  
 περιπατωνδεπροσμ|. . |ωσεπροσε|. |των . υ . . ν  
 αλλ'εδειξενμεντιται|. |υθ'ωσπροσηλ . . . σ|. |ερασ  
 προσδραμοντ'ουκεφνυγεναλλαπεριβαλο|. |σ'ε|. . . . |ε  
 ουκατελησωσσει|. . |νειμιδεινουδ'εντ|  
 οιομαιματηναθηναν:αλλ'εταιρ|  
 τηνδ'αδραστειανμαλιστανναρ|. . . . . |η  
 μοσχιωνημενλελουταικαικαθηται:φιλτατη:  
 ηδεμητηρσουδιοικειπεριπα|. . . |σ'ουκοιδ'οτι  
 εντρεπεσδ'αριστονεστ'εκδετωνπο|. |υμενω|  
 περιμενεινδοκουσιμ|. . |κκ.π|. |λου . . . |  
 ουκειμ'αηδησ|. . |παισαν|. . |ισ|. . . |υ|. |νταμ'ενθ|. |δ|  
 |. |εδεινυντοι|. |υτο|. . . |εγ'ελ|. . . . . ορασαναστρεφ .|  
 ημεναισ .|. . . . . |ειδ . . . . . ωμενδηλαδη.  
 ιδιον . . . . |μαρτ|. |υ . . . |τηνδεμητερα  
 εισιουντ'ευθυσφιλησαιδειμ'αν|. |κτησασθ'ολωσ  
 ειστοκολακευειντρεπεσθαιζηντεπροσταυτηναπλωσ  
 ωσγαροικειωσκεχρηταιτωπα|. |οντιπραγματι  
 αλλατηνθυρανψοφειτισεξιων:τιτουτοπαι

105

110

115

120

125



100

ἐπὶ θεοῖς ἔχθρῳ πτεροφόρῳ χιλιάρχῳ. ΔΑ. καὶ μάλα.

ΜΟ. εἰσιὼν δέ μοι σὺ, Δᾶε, τῶν ὄλων κατάσκοπος 105

πραγμάτων γένον· τί ποίει, ποῦ ἔστιν ἡ μήτηρ, ἐμὲ

εἰς τὸ προσδοκᾶν ἔχουσι πῶς. τὸ τοιουτὶ μέρος

\*οὐκ ἀκριβῶς δεῖ φράσαι σοι· κομψὸς εἶ. ΔΑ. πορεύομαι.

ΜΟ. περιπατῶν δὲ προσμενῶ σε πρόσθε τῶνδε τῶν θύρων.

ἀλλ' ἔδειξε μὲν τι τοιοῦθ' ὥς προσῆλθον ἐσπέρας· 110

\*προσδραμόντ' οὐκ ἔφυγεν, ἀλλὰ περιβαλοῦσ' ἐπήγαγε.

\*οὔ τις ἀτελής, ὥς ἔοικέν, εἰμ' ἰδεῖν οὐδ' ἐντυχεῖν,

\*οἶομαι, μὰ τὴν Ἀθηνᾶν, ἀλλ' ἐταίραις προσφιλής.

\*τὴν δ' Ἀδράστειαν μάλιστα νῦν ἄρ' ἐξιλαστέον

ΔΑ. Μοσχίων, ἡ μὲν λέλονται καὶ κάθεται. ΜΟ. φιλτάτη. 115

ΔΑ. ἡ δὲ μήτηρ σου διοικεῖ περιπατοῦσ' οὐκ οἶδ' ὅτι

εὐπρεπὲς δ' ἄριστόν ἐστιν, ἐκ δὲ τῶν ποουμένων

περιμένειν δοκοῦσι . . . . .

120

. . . . . τὴν δὲ μητέρα

εἰσιόντ' εὐθὺς φιλῆσαι δεῖ μ', ἀνακτῆσασθ' ὅλως,

εἰς τὸ κολακεύειν τρέπασθαι, ζῆν τε πρὸς ταύτην ἁπλως·

ὥς γὰρ οἰκείως κέχρηται τῷ παρόντι πράγματι. 125

ἀλλὰ τὴν θύραν ψοφεῖ τις ἐξιών. τί τοῦτο, παῖ ;

ωσοκνηρωσμοιπροσερ|. . .|δαε'ναιματονδια  
 πανυγαματοπωσωσγαρελθ|. |ειπαπροστηνμητερα  
 οτιπαρειμηκετιτουτωνφησ|. . . . .|κηκοεν|  
 ηκαισυλελακηκασπροσαυτ|. . |οτιφοβηθεισενθαδε 130  
 |. . .|απεφευγα|. . |ηπρ|. . . . .|γεμηωρασσυγε  
 |. . |σ'ικοιαλη|. . . . .|. βα|. . |ζεπαιδιον  
 |. . |παδων|. . . . .|. .|. .|. απ|. . .|ραστ'εκμ'αυ  
 |. . . .|δρ|. .|. . . νπαροντοσηδε|. . .|μαστιγια:  
 |. . . .|. .|. .|σαιμοι:γελνιονημενοννμητηρ:τιφησ 135  
 |. . . . .|κουσαναν . . . . σιοραγμουχενεκεμον  
 |. . . . .|σ|. . .|επεικασειπεινπροσμ':εγωδ'ειρηκασοι  
 |. . . . .|κ'ελθεινκ . . . νματοναπολλω .|. |ιον  
 |. . . . .|υδο|. . |οφ|. .|. . . πολυκαταψευδος|. .|. . .  
 |. . . . .|σταυτασυμπε|. . . . .|ιαι 140

αρ|. |ωσεφησθαταυτηνενθαδ'υποδεξασθ εμου ΔΑ.

ενεκα:τουθ'ορασεφην'ναιμνημονενυκαιδοκει  
 ενεκ'εμουσοιτ|. |υτοπραττειν:ουχεχωτουτιφρασαι

ΜΟΣΧΙ

αλλ'εγωγ'επειθον:ειενδευροδηβαδιζε:ποι ΔΑ.

μ|. . .|μιαρωνεισει:ταδειναμοσχωνεγωτατε 145  
 μ|. . |ρ|σεμεγνον:φλυαρεισπροσμεματονασκληπριδ  
 ου|. . .|μ|. .|. . ανακουσηστυχονισωσουβουλευται  
 μ|. . . .|α|. .|. . ισεξ|. . |πιαρομησταυθ'ωσετυχεν'αλλ'αξιοι  
 π|. . . . .|ειδεναισ'ακουσα|. |ταπαρασουγ|. |νηδια  
 |. . . . .|εισουδ'ωσπορνιδιοντρισαθλιον 150  
 |. . . . .|θαισλεγεινμοιδετιπαλιν:δο . .|  
 |. . . .|οι|. . . .|. . νοιμαικαταλελοιπενοικιαν  
 |. . . .|υαρ|. . .|εραστηνειςυτρεισητ|. |τταρασ  
 |. . . .|ρασθε|. . .|λειπροσεξεισοιτισ'ανεκοινοντομοι  
 |. . |υτ'|. |κουσαιπαρε|. . .|εινον:πουπεδησασκατα . . . 155  
 |. |μεπεριπατει|. . |εισμεπεριπ|. . |ονπ|. |λυντινα  
 αρτιωσμενου|. . |ηθεσ|. . . .|δ|. |λ . . .|. .|. . ασπαλιν

ὥς ὀκνηρῶς μοι προσέρχει, Δᾶε. ΔΑ. ναὶ, μὰ τὸν Δία.

πάνυ γὰρ ἀτόπως· ὥς γὰρ ἐλθὼν εἶπα πρὸς τὴν μητέρα (10)

ὅτι πάρει, “μηκέτι τι τούτων,” φησίν, οὐδ’ ἀκήκοεν.

\*ΜΟ. ἦ ἄλλησας, ὅτε πρὸς αὐτὴν ἐκφοβηθεῖς ἐνθάδε (11) 130

καταπέφενγ’ αὕτη . . . . .

135

140

ΜΟ. ἀρτίως ἔφησθα ταύτην ἐνθάδ’ ὑποδέξασθ’ ἐμοῦ

ἔνεκα; ΔΑ. τοῦθ’, ὀρᾶς, ἔφην—ναὶ, μνημονεύω. ΜΟ. καὶ δοκεῖ (12)

ἔνεκ’ ἐμοῦ σοι ταῦτα πράττειν; ΔΑ. οὐκ ἔχω τουτὶ φράσαι.

ἀλλ’ ἔγωγ’ ἔπειθον. ΜΟ. εἶεν. δεῦρο δὴ βάδιζε. ΔΑ. ποῖ;

\*ΜΟ. μῶν, μιარέ, νίσει; ΔΑ. τὸ δεῖνα, Μοσχίων, ἐγὼ τότε—— 145

\*μιαρός εἰμ’· ἔγνω. ΜΟ. φλυαρεῖς πρὸς με. ΔΑ. μὰ τὸν Ἀσκλήπιον,

\*οὔκ. ἐμοῦ σὺν δ’ ἂν ἀκούσης, τυχὸν ἴσως οὐ βούλεται (13)

150

155

ουκεαισφρονειν|. . . |ορν|. . . . . |λουτροποντινα  
 κοσμιωστεισωπαρ|. |λθε:|. . . . |ρασε|. |καιμαλα  
 εφοδι'ουχορασμ'εχοντα . . . |. . . . . | 160  
 δ'εισιωνκ|. . |τιτουτωνουνδ|. |ορθωσ|. . . . .  
 ομολογωνικανσε:μικρουγ'ηρακλεισκαιν|. . .  
 ανοσειμ'οπ|. |στιγαρταυθ'ωστοτ'ωμηνευκρε|. . .  
 παλινπεπομφετηνχλαμνδαφερονταμε  
 καιτηνσπαθηνῖναἰδωτιποιεικαιλεγω 165  
 ελθων'ακαρησδεωδεφασκεινκαταλαβειν  
 τονμοιχον|. |νδονῖν'αναπηδηδησαστρεχη  
 ειμηγεπαν|. |απασινανουνηλεουν  
 κακοδαιμον'ουτωδ|. . |. |ουγενουδ'ενυπν|  
 ἰδωνγαροιδ'ωτησπ|. . . |σεπιδημιασ 170  
 οξενοςαφικταιχαλεπαταυταπαντελ|  
 ταπραγματ'εστινητοναπολλωταυτο|  
 καιτοκεφαλαιονουδεπωλογιζομαι  
 τονδεσποτην|. |νεξαγρουθαττον|  
 ελθηταραχηνπανποησειγαραφ| 175  
 . Σ |. |μεισδ'αφηκαθ|. |εροσυλαθηρια  
 |. . . |κατ'ε.οτησθυ|. |σ|. . |ασ|  
 |. . . . |. |τιοσαρ' . . μ|. . . |σθ|. . . . |. |γα|

ηδιοιχεθ'ωστονγειτον'ευθυσδηλαδη  
 τουμοιχον'οιμωζεινορασα|. |ημεσμ|. |τα 180  
 καιμεγαλα:μαντινοπρα|. . . |τησ|. |  
 τουτονεπιτυγχενειτι:κοψ|. |τηνθυραν:  
 ανθρωπεκακοδαιμωντιβουλειτι|. . |ρε|  
 εντευθενειστυχοναλλατι|. . . |ν|. . . |  
 απονενοησθεπρογε|. . . |. |. . . |ν| 185  
 εχεινγυναικαγε|. . |εβ|. . |. |τ|. . |. |  
 τ.αματεκατακ|. |εισανη.σ:|. . . |σπ|  
 επισυκυφαντησοστ|. . . |

ἐφόδι' οὐκ ὀρᾷς μ' ἔχοντα, Μοσχίων, εἰς δ' οἰκίαν 160

\*εἰσιῶν ἐμοί τι τούτων οὖν διόρθωσον ταχύ.

\*ΜΟ. ὁμολογῶ νικᾶν σε. ΔΑ. μικροῦ, γ' Ἡράκλεις, καὶ νῦν δέει (14)  
αὐτός εἰμ', οὐκ ἔστι γὰρ ταῦθ', ὥς τότ' ὄμην, εὐτρεπῆ.

ΘΕ. πάλιν πέπομφε τὴν χλαμύδα φέροντα με  
καὶ τὴν σπάθην, ἵν' ἴδω τί ποίει, καὶ λέγω 165

\*ἔλθῶν. ἀκαρῆς δ' ἔφασκον ἔνδον καταλαβεῖν (15)

\*τὸν μοιχὸν, οὗτος ἵν' ἀναπηδήσας τρέχοι,

εἰ μή γε παντάπασιν αὐτὸν ἠλέουν

κακόδαιμον'. οὕτω δῆτα γέγον' οὐδ' ἐνύπνιον. (16)

\*ὁ ξένος· ἰδὼν ἐπὶ τῆς πάροιθ' ἐπιδημίας 170

\*ἔγνωκ' ἀφίκται. χαλεπὰ πάντῃ παντελῶς

\*τὰ πράγματ' ἐστὶ, νῆ τὸν Ἀπόλλω, ταῦτα δῆ.

καὶ τὸ κεφαλαιον οὐδέπω λογίζομαι

τὸν δεσπότην. ἂν ἐξ ἄγρου θᾶττον πάλιν

ἔλθῃ, ταραχὴν πάντῃ ποιήσεται ἀφιγμένος. 175

ΠΟ. ὑμεῖς δ' ἀφήκαθ', ἱερόσυλα θήρια,

ἀφήκατ' ἔξω τῆς θύρας . . .

ἢ δ' οἷχεθ' ὥς τὸν γείτον' εὐθὺς δηλαδῆ.

180

185

ποτεραννομιζέτ' ουκεκεινη|  
 ουδ' ανδρεσειναι:μημαδιατο| 190  
 οτανδετετραδραχμοντοιου|. . . |λθ|  
 ηραδιωσμοιχοσμεθυμ|. ν . η .|. . |ε|  
 πραγματασ|. |σ'ελεου .|. . . . . |τεδυ . πε  
 .|. .|. . .|. . |ελθ'αν .|. . . . . |αριων:οικει  
 |. . . . . |ε|. . . . . |αρ .|. .|. . . |τουτ'εχειν 195  
 ουκ .|. . . . . |εν|. . . . |μαιτινας|  
 υμων|. . . . . |ασπροτινοιεσθ'ειπεμ|. |ι  
 παιζειν|. . .|. κ . ροσκατακρατοστοδυστυχ|. |σ  
 οικιδιοντ|. |υτ'αντικ'εξαιρ|. . |ομεν  
 οπλιζετονμοιχον:πονη|. . |ναθλιε· 200  
 ωσπερπαρημινουσανε . .|. . |νειςπαλαι  
 οιπαιδεσοιταπελτραυ .|. . |πρινπτυσα.  
 διαρπασονταιπαντακα .|. |ετρωβολουσ  
 καλ . ισ:επαιζονσκατοφαγοσει:παλιν  
 οικουντες . . χουκ . . ομε|. .|. . |οιληψομαι 205  
 σαρκαλλ'απαγεσκορακασ|. . . |εισειμ'εγω  
 εωσεοικασχ .|. . . . |μυτ . . ε|. . |ωσιασ  
 |?|ε . μενειπρο|. . . . |σοιδωρωνκτισοικακον  
 |. .|. σω . συ .|. . |τωνγεγονασ|. . |τιωτατη:  
 |. . |τησομαιολεγ'οτιπροσγυναικαποι 210  
 |. . .|. . σακα .|. . |πεφευγε:προσγυναικαποι  
 |. . . . . |σασα . καιγαροιχεθ'ωστηνμυρρην|. |ν  
 |. . . . |γειτον . . γωμο|. |γενοσθ'αβουλομαι  
 |. . . |εισ . οιχεθ'ουτοσμελημ εστιν .|. . |ε  
 |. . |ν|. . . |οι|. |υν|. . |νσυβουλειπ| 215  
 απ|. . |επε|. . . |ναι . .|. . . |ευδη

---

|. . . . |σαμ'εξολλυσιν:ουκεσθ'ηγεμων:  
 |. . . . . |ωνθεωνανθρωπ'απελθ':απερχομαι:

190

195

ΜΟ. . . . . κατὰ κράτος τὸ δυστυχές  
οἰκίδιον τοῦτ' εὐθὺς ἐξαιρήσομεν

200

\* ΜΟ. οἱ παῖδες οἱ τὰ πέλτ' ἔχοντες πρὶν πτύσαι

\* διαρπάζονται πάντα, κἂν τετρωβόλους

καλῆς. ΔΑ. ἔπαιζον σκατοφάγος εἶ. . . . . (17)

205

. . . . . ἔτι πρὸς γυναῖκά ποι

210

\* δείσασα καταπέφευγε. ΜΟ. πρὸς γυναῖκά ποι

\* δείσασα; ΘΕ. καὶ γὰρ οἷχεθ' ὥς τὴν Μυρρίνην.

215

\* ΠΟ. μέλλουσά μ' ἐξόλλυς, ἴθ'. ΑΒ. οὐκ ἔσθ' ἡγεμών. (18)

\* ΠΟ. πρὸς τῶν θεῶν, ἄνθρωπ', ἀπελθ'. ΑΒ. ἀπέρχομαι.

| . . . . . | ἐποιήσειντι· καιγαρ αβροτονον  
 | . . . . . | τι προσπολιορκιαν συχρησιμον 220  
 | . . . . . | δὺς' αναβαινειν περικαθησαιοιστρεφει  
 | . . . | καστρι' ησχυνθησ'· μελειτι τουτων σοι·  
 | . . | δέντι τοι ουτ' ηνω πολεμωνιοι ονφατε  
 υμειστο γεγονος και γαμετην γυναικας ου·  
 οιοι ον λεγεις παταικε· διαφερει δε τι 225  
 εγω γαμετην νενομικα ταυτην· μη βοα  
 τις εσθ' οδα . . . . . τις αὐτή· παγκαλωσ  
 ηρεσκεσ αυτη ταχα . . . . . συνυδ' ουκετι  
 απεληλυθ' ουκατατροπον σου χρωμενον  
 αυτη· τι φησουκατατροπον του τι μετω 230  
 παντων λελυπηκασμαλιστα ιππων· ερεισ  
 τοι τ' οιδ' ακριβωσσωσθ' ομεν νυν ιποεις  
 αποπληκτονεστι· που φερει γαρ· η τινα  
 αξωνε αυτη σε στ' εκεινη κυρια  
 λοιπον το πειθειντω κακωσ διακειμενω 235  
 ερωντι τ' εστιν· οδε διεφθαρκωσ' εμου  
 αποντοσαυτην ουκαδικειμ' ωστ' εγκαλειν  
 αδικεισ' εκεινοσαν ποτ' ελθσεις ιλογουσ  
 ειδ' εκβιασει δικηνοφλησεις ου κεχει  
 τιμωριαν γαρταδικημ | . . . . . | μαδε 240  
 ουδ' αρανυν· ουδ' αρανυν· ουκοιδ' οτι  
 λεγω ματην δημητρα πληνα παγξομαι  
 γλυκερα μεκαταλελοι | . | ε· καταλελοιπε με  
 γλυκερα παταδικ' αλλ' ειπ | . | ρουτω σοι δοκει  
 πραττειν συνήθησῃσθα γαρ και πολλάκις 245  
 λελάκηκασ αυτην ιπρότερον ελθων διαλέγου  
 πρέσβευσονικετεύω σε· τουτ' εμοι δοκεισ  
 οράσποειν· δύνασαι δε δη πουθεν λέγειν  
 πάταικε· μετριωσ· αλλα μην πάταικε δει  
 αυτησ την ήσωτηρια του πράγατος 250  
 εγω γαρ ει τι πάποτ' ηδίκηχ' όλωσ

ΠΑΤ |

ΠΟΛ |



- \*ΠΟ. οἶμαί σε ποιήσῃν τι· καὶ γὰρ, Ἀβρότονον,  
 \*ἐπιστασαί τι πρὸς πολιορκίαν χρήσιμον 220  
 \*προσερεῖς, ἀναβαίνειν, περικαθῆσθαι. ποῖ στρέφει, (19)  
 λαικάστρι, ἡσχύνθης; μέλει τούτων τί σοι;
- ΠΑ. οὐδέν τι τοιοῦτ' ἦν, ὦ Πολέμων, οἶον φάτε  
 \*ὕμεις τὸ γεγονός, ὥς γαμετὴν γυναικά σου — (20)
- ΠΟ. οἶον λέγεις, Πάταικε; διαφέρει δὲ τί; 225  
 ἐγὼ γαμετὴν νενόμικα ταύτην. ΠΑ. μὴ βόα.
- ΠΟ. τίς ἐσθ' ὁ δηλώσας; ΠΑ. τίς; αὕτη. ΠΟ. πάνυ καλῶς. (21)
- ΠΑ. ἤρεσκες αὐτῇ τάχα πάρος, νῦν δ' οὐκέτι·  
 \*ἀπελήλυθεν κατὰ τρόπον οὗ σου χρωμένον  
 αὐτῇ. ΠΟ. τί φῆς; οὐ κατὰ τρόπον; τουτί με τῶν 230  
 πάντων λελύπηκας μάλιστ' εἰπών. ΠΑ. ἐρᾷς·  
 τοῦτ' οἶδ' ἀκριβῶς· ὥσθ' ὁ μὲν νυνὶ ποεῖς  
 ἀπόπληκτόν ἐστι. ποῖ φέρει γὰρ ἢ τίνα  
 ἄξων; ἑαυτῆς ἐστ' ἐκείνη κυρία.  
 λοιπὸν τὸ πείθειν τῷ κακῶς διακειμένῳ 235  
 ἐρῶντί τ' ἐστίν. ΠΟ. ὃ δὲ διεφθαρκῶς ἐμοῦ  
 ἀπόντος αὐτὴν οὐκ ἀδικεῖ μ'; ΠΑ. ὥστ' ἐγκαλεῖν  
 ἀδικεῖ σ' ἐκείνος, ἂν ποτ' ἔλθῃς εἰς λόγους·  
 εἰ δ' ἐκβιάσει, δίκην ὀφλήσεις. οὐκ ἔχει  
 \*τιμωρίαν γὰρ τὰδίκημ' ἔγκλημα δέ· 240  
 οὐδ' ἄρα νῦν—— ΠΟ. οὐδ' ἄρα νῦν——οὐκ οἶδ' ὃ τι  
 λέγω, μὰ τὴν Δήμητρα, πλὴν ἀπάγξομαι.  
 Γλυκέρα με καταλέλοιπε. καταλέλοιπέ με  
 Γλυκέρα, Πάταικ', ἀλλ' εἴπερ οὕτω σοι δοκεῖ  
 πράττειν· συνήθης ἦσθα γὰρ καὶ πολλάκις 245  
 λελάκηκας αὐτῇ· πρότερον ἐλθὼν διαλέγου.  
 πρέσβευσον, ἵκετεύω σε. ΠΑ. τοῦτό μοι δοκεῖ,  
 ὀρᾷς, ποεῖν. ΠΟ. δύνασαι δὲ δήπουθεν λέγειν,  
 Πάταικε; ΠΑ. μετρίως. ΠΟ. ἀλλὰ μὴν, Πάταικε, δεῖ·  
 αὕτη ἔστιν ἡ σωτηρία τοῦ πράγματος. 250  
 ἐγὼ γὰρ εἴ τι πώποτ' ἠδίκηκ' ὅλως——

εἰμηδιατελωνπανταφιλοτιμούμεν|  
 τουκοσμοναυτησειθεωρήσαις . . .|  
 εχει:θεώρησονπάταικεπρο|  
 μαλλονμελεήσεις:ωπάρ.| 255  
 ενδύμαθ'οί'οιαδεφαινεθ'ηνικ'α|  
 λάβητιτουτωνουγαρεωρακενεπ|  
 ΠΑΤ| ἐγώσ':καὶγαρτομεγεθοσδηπουθενε|  
 αξιουῖδεῖνολλατιφερωννυεισμεσον  
 τομεγεθοσεμβροντητοσῦπεραλλωνλαλω: 260  
 ματονδι'ουδ'έν:ουγαραλλαδειπαταικεσε  
 ἰδεῖνβαδιζεδεῦρο:παράσ'εισερχομαι:  
 ουκεισφθερεθειςθεθαττονυμεισεκποδῶ  
 λόγχασεχοντεσεκπεπηδηκασιμοι  
 ουκανδύναινοδ'ανεξελειννεοττιὰν 265  
 χελιδόνωνοιοιπαρεῖς'οιβασκανοι  
 αλλαξενουσφησ'ειχονεισιδ'οιξενοι  
 οιπεριβοητοισωσιασεισουτοσι·  
 πολλωνγεγονοτων|. |ενωκατατονχρονο  
 τοννυφοραγαργεγονετουτοννυκαλη 270  
 εναπασιτοισελλησι·διοτιδηποτε  
 ουδενανομιζωτωντοσουτωναθλιον  
 ανθρωπονουτωσωσεμαντουζηγεω  
 ωσγαρταχ|. |στ'εισηλθονουδενωναει  
 ειωθ'|. |ποιου|. |ουδεπρόστηνημητερα 275  
 εισηλθ|. |νουτωνενδονεκαλεσ'ουδεν  
 προσεμαντοναλλ'εισοικοντινελθωνεκποδῶ  
 ενταυθακ|. |τεκ|. |ιμηνσυνεστηκωσπανν  
 τονδαονεισπεμπωδεδηλωσονθ'οτι  
 ηκωτοσουτοναυτοπροστηνημητερα 280  
 αυτοσμενοννμικροντιφροντισασεμου  
 ἰριστοναυτοισκαταλαβωνπαρακειμενον  
 εγεμιξεναυτονενδετουτωχωρον  
 κατακειμενοσπροσεμαντονελεγον'αυτικα  
 προσεισινημητηραγγελουσαμοι 285  
 παρατησερωμενησεφοισανφησιμοι

εἰ μὴ διατελῶ πάντα φιλοτιμούμενος——

τὸν κόσμον αὐτῆς εἰ θεωρήσῃς τίνα

\*ἔχει. θεώρησον, Πάταικε, πρὸς ἔμ' ἰών·

\*μᾶλλον ἐλεήσεις σὺ με γὰρ αὐτὸν εἰσιδών. 255

\*ἐνδύμαθ' οἷ· οἷα δ' ἐφαίνεθ' ἡνίκ' ἄν

\*λάβοι τι τούτων· σὺ γὰρ ἑορακέναι σ' ἔρεῖς. (22)

ΠΑ. ἔγωγε. ΠΟ. καὶ γὰρ τὸ μέγεθος δῆπουθεν ἦν

ἄξιον ἰδεῖν. ἀλλὰ τί φέρω νῦν εἰς μέσον

τὸ μέγεθος; ἐμβρόντητος ὑπὲρ ἄλλων λαλῶ. 260

\*ΠΑ. μὰ τὸν Δι', οὐδὲ γὰρ σύ. ΠΟ. δεῖ δὲ, Πάταικέ, σε

ἰδεῖν. βιάδιζε δεῦρο. ΠΑ. παρά σ' εἰσέρχομαι.

ΜΟ. οὐκ ἐκφθερεῖσθε θᾶπτον ὑμεῖς ἐκποδών;

λόγχας ἔχοντες ἐκπεπηδήκασί μοι,

οὐκ ἂν δύναιτο δ' ἐξελεῖν νεοττίαν 265

χελιδόνων οἷοι πάρεις· οἱ βάσκανοι.

ἀλλὰ ξένους, φησ', εἶχον. εἰσὶ δ' οἱ ξένοι

οἱ περιβόητοι Σωσίους εἰς οὐτοσί.

[πολλῶν γεγονότων τῶν ξένων κατὰ τὸν χρόνον (23)

τὸν νῦν· φόρα γὰρ γέγονε τούτου νῦν καλῇ 270

ἐν ᾧ πασι τοῖς Ἑλλήσι δὲ ὅ τι δὴ ποτε.]

οὐδένα νομίζω τῶν τοσούτων ἄθλιον

ἀνθρώπων οὕτως ὥς ἐμαυτὸν ζῆν ἐγώ.

ὥς γὰρ τάχιστ' εἰσῆλθον οὐδὲν ὦν ἀεὶ

εἴωθ' ἐποιοῦν, οὐδὲ πρὸς τὴν μητέρα 275

εἰσῆλθον, οὐ τῶν ἔνδον ἐκάλεσ' οὐδένα

\*πρὸς ἐμαυτὸν, εἰς οἶκον δέ τιν' ἐλθὼν, ἐκποδὼν

ἐνταῦθα κατεκείμην συνεστηκῶς πάνν.

τὸν Δῖον εἰσπέμπω δὲ δηλώσονθ' ὅτι

ἦκω, τοσοῦτον αὐτὸ, πρὸς τὴν μητέρα. 280

αὐτὸς μὲν οὔν, μικρόν τι φροντίσας ἐμοῦ,

ἄριστον αὐτοῖς καταλαβὼν παρακείμενον

ἐγεμίζεν αὐτὸν· ἐν δὲ τούτῳ τῷ χρόνῳ

κατακείμενος πρὸς ἐμαυτὸν ἔλεγον· αὐτίκα

πρόσεισιν ἢ μήτηρ ἀπαγγελοῦσά μοι 285

παρὰ τῆς ἐρωμένης ἐφ' οἷς ἂν ᾤησιν μοι

εισταυτονελθειναυτοσεμελεγωνλογον

. . | . . . . . | λ α . |  
 τουμουπατροσκαιμητροσε . |  
 αειπαρεμαυτηταντακαιτηρ | . . . . | ιον 290  
 βουλει:κομισασθαι | . | αυτ' | . . . . | . ω κα σ σ |  
 κομιδητονανθρωπον·τιβουλε | . . | φι λ τ α τ η  
 διασουγενεσθωτουτομ | . . . . | ρ α χ ο | . . | σε τ α ι  
 τουτογελοιοναλλ' ὑπερπαντων | . | χ ρ η ν  
 | . . . | . σ : ε γ ω δ α γ α μ' α ρ ι σ τ' : ο υ τ ω σ ε χ ε ι σ Π Α Τ | 295  
 | . . . . . | ε ρ α π α ι ν ω ν ι δ ε τ α υ τ' ο π ο | . | σ τ ι σ ο ι ·  
 | . . . . . | σ ο ι δ ε : κ α λ ε σ α τ ω τ η ν δ ω ρ ι δ α  
 | . . . . . | σ : α λ λ' ο μ ω σ γ λ υ κ ε ρ α π ρ ο σ τ ω ν θ ε ω  
 | . . . . . | . . | . ' ε φ ο ι σ ν ν ι λ ο γ ο σ δ ε γ ω λ ε γ ω ·  
 | . . . . . | . . . . | ω κ ε κ τ η μ ε ν η : Δ Ω Ρ | 300  
 | . . . . . | ο ι ο ν τ ο κ α κ ο ν : ε ξ ε ν ε γ κ ε μ ο ι  
 | . . . . . | ' ε ξ ω δ ω ρ ι τ η ν τ α π ο ι κ ι λ ε  
 | . . . . . | η δ ι · η ν δ ε δ ω κ α σ ο ι  
 | . . . . . | δ ι ε ι σ α θ λ ι α : π ε π ο ν θ α τ ι Π Α Τ |  
 | . . . . . | ν σ ω τ η ρ | . . . . . | ν υ 305  
 | . . . . . | π ρ α γ μ' ο υ δ ε ν η κ |

| . . . . . | η τ ε ρ' α υ τ ο υ φ . | . . | ε .  
 | . . . . . | τ α φ ν γ ο υ σ ε δ ν α μ η ν · ο υ σ κ ο π ε ι σ  
 | . | α μ ε λ | . . | γ υ ν α ι κ α κ α τ ε μ ε γ α ρ π α ν ν  
 | . | ο ν ο υ | . . . . | α ο υ τ ο υ τ' ε τ α ι ρ α ν δ' ἴ ν α μ' ε χ η 310

ειτ' ουλαθειντουτουσανεσπευδονταλαν·  
 αυτοσ | . | ε κ ε ι ν ο σ α λ λ' ἴ τ α μ ω σ ε ι σ τ α υ τ ο μ ε  
 τ ω π α τ ρ ι κ α τ ε σ τ η σ · ε ι λ ο μ η ν δ' ο υ τ ω σ ε γ |  
 α φ ρ ο ν ω σ ε χ ε ι ν ε χ θ ρ α ν τ ε π ρ α . |  
 ὑ μ ι ν θ' ὑ π ο ν ο ι α ν κ α τ α λ ι π ε ι ν | 315  
 η ν ε ξ α | . | ε ι ψ α ι σ ο υ κ ε τ' ο υ δ' α ι σ χ |  
 π α τ α ι κ ε κ α ι σ τ α υ τ α σ υ μ π ε π |

εἰς ταῦτόν ἐλθεῖν αὐτὸς ἐς ἐμέ λέγων λόγον. (24)

- ΓΛ. τοῦμοῦ πατρός καὶ μητρός, ἐκέλευσε δ' ἔχειν  
 αἰὲ παρ' ἐμαυτῇ ταῦτα καὶ τηρεῖν. τί οὖν 290  
 βούλει κομίσασθαι ταῦτ' ; ἐπέγνωκας σαφῶς  
 κομιδῇ τὸν ἄνθρωπον. τί βούλει ; ΠΑ. φιλτάτη,  
 διὰ σοῦ γενέσθω τοῦτό μοι. ΓΛ. πραχθήσεται  
 \*τοῦτό γε· γέλοιον. ἀλλ' ὑπὲρ πάντας σε χρὴ (25)  
 \*ἔχειν, ἐγῶδα τᾶμ'. ἄρισθ' οὕτως ἔχεις. 295  
 \*ΠΑ. μὴν τίς θεραπαινῶν οἶδε ταῦθ' ὅπου 'στί σοι ; (26)  
 \*ΓΛ. ἡ Δωρίς οἶδε. καλεσάτω τὴν Δωρίδα  
 \*ἐμοί τις. ΠΑ. ἀλλ' ὅμως, Γλυκέρα, πρὸς τῶν θεῶν  
 \*μηδὲ ἐν ἐφ' οἷς νυνὶ λόγος ἐσθ' ὅτφ λέγε——  
 \*ΔΩ. πάρειμ', ἰδοῦ. τί ἐστιν, ᾧ κεκτημένη ; 300  
 \*ΠΑ. εἰδυῖ' ὅποῖον τὸ κακόν. ΓΛ. ἐξένεγκε μοι  
 \*τὴν κοιτίδ' ἔξω, Δωρὶ, τὴν τὰ ποικίλα  
 \*ἔχουσιν ἱματίδι, ἣν δέδωκά σοι  
 τηρεῖν. τί μέλλεις, ἀθλία ; ΠΑ. πέπονθά τι  
 νὴ τὸν Δία τὸν σωτήρα—— . . . . . 305

- ΓΛ. . . . . ἐταίραν δ' ἵνα μ' ἔχη (27) 310  
 \*εἴτ' οὐ λαθεῖν τοῦτό σ' ἂν ἐγὼ 'σπευδον, τάλαν,  
 αὐτὸς δ' ἐκείνος. ἀλλ' ἱταμῶς εἰς ταῦτό με  
 τῷ πατρὶ κατέστησ'· εἰλόμην δ' οὕτως ἐγὼ  
 \*ἀφρόνως ἔχειν ἐχθρὰν τε πράξιν συμποεῖν,  
 \*ὑμῖν θ' ὑπόνοϊαν καταλιπεῖν δυσέκλυτον, 315  
 \*ἣν ἐξαλείψαι σ' οὐκετ' οὐδ' αἰσχρὸς ἂν ἐνῇ.  
 \*Πάτακε, καὶ σὺ ταῦτα συμπεπεισμένος



\* ἦλθες, τοιαύτην θ' ὑπέλαβες γυναῖκά με

320

\* ΠΟ. ἴν' ἐμαυτὸν ἀποπνίξαιμι. ΔΩ. μὴ δὴ τοῦτό γε. 325

\* ΠΟ. ἀλλὰ τί ποιήσω, Δωρί; πῶς βιώσομαι

\* ὁ τρισκακοδαίμων χωρὶς ὧν τῆς φιλότητος

\* ΔΩ. ἄπεισιν ὥς σε. ΠΟ. πρὸς θεῶν, οἶον λέγεις;

\* ΔΩ. εἴαν προθυμηθῇς ἀκακῶς τὸνθένδ' ἔχειν.

\* ΠΟ. οὐκ ἐνλίποιμ' ἂν οὐθέν. εὖ τοῦτ' ἴσθ', ἐπεὶ 330

\* ὑπέρειν λέγεις. βιάδιζ'· ἐγὼ σ' ἐλευθέραν

\* αὔριον ἀφήσω, Δωρί, δῆ. ἀλλ' ὃ δεῖ λέγειν

\* ἄκουσον. εἰσελήλυθ'. οἴμοι. θυμέ, φεῦ,

\* ὥς κατὰ κράτος μ' εἴληφας. ἐδέχεθ' ἦδε δὴ

\* ἀδελφὸν, οὐχὶ μοιχὸν· ὁ δ' ἀλάστωρ ἐγὼ (28) 335

\* καὶ ζηλότυπος ἄνθρωπος· ἀλλ' οὐδ' ἐρόμενος·

\* εὐθὺς ἐπαρώνουν, τοιγαροῦν ἀπάγξομαι

\* καλῶς ποῶν. τί ἐστί, Δωρί φιλότητη;

\* ΔΩ. ἀγαθὰ· πορεύεθ' ὥς σέ. ΠΟ. κατεγελᾷς σύ μου.

\* ΔΩ. μὰ τὴν Ἀφροδίτην· ἀλλ' ἐνεδύετο στολήν· 340

\* ὁ πατὴρ ἐπεξήταζ'. ἐχρῆν σε νῦν ταχὺ,

\* εὐαγγέλια τῶν γεγονότων, πόθεν ὦν λαβὼν,

\* θύειν, ἐκείνης εὐτυχηκυίας ποτέ.

\* ΠΟ. νῆ τὸν Δί', ὀρθῶς γὰρ λέγεις ὃ δεῖ ποεῖν·

\* μάγειρος ἔνδον ἐστί, τὴν ὦν θυέτω. 345

\* ΔΩ. κανοῦν δὲ ποῦ καὶ τᾶλλ' ἃ δεῖ; ΠΟ. κανοῦν μὲν οὖν

\* ὕστερον ἐνάρξεται· ἀλλὰ ταύτην σφαττέτω.

\* ΠΟ. μᾶλλον δὲ καὶ γὰρ στέφανον ἀπὸ βωμοῦ πόθεν

\* ἀφελὼν ἐπιθέσθαι βούλομαι. ΔΩ. πιθανώτερος



	πολλ <sup>ν</sup> ωφαν <sup>ησ</sup> ειγουν:αγετε . . . ξ	350
	καιμηνεμελλεεξ <sup>ν</sup> ιεναιδ	
	αυτοσ·τιγαρπαθητισ <sup>εισερχ.</sup> ωτα	
	ε . . . . ακοντοσε .  <sup>ν</sup> [.]θ . ραν	
	εισειμικαυτησ . μποησουσ'	
	πανυσουφιλωτο .  <sup>ν</sup> υδιαλλαχ	355
	οτευτυχηκασ·τοτεδε . . . . αιτηνδι	
	τεκμηριοντουτεστ . . . . ηνοστρ	
	αλ . . . . . αλειτωτισα . . . . . ναυτ	
λε <sup>μ</sup>	ε . . . . . λλ'εθυον . περευ	
	. . . . . αρευρηκ . ιανουσ	360
	π . . . με . . σ:ορθωσγαρλεγεισ <sup>παταικ</sup>	
	. ελλωλεγεινακουε·ταυτηνγν	
	παιδωνεπαροτωισοιδιδωμι:λ	
	καιπροικατριαταλानτα:καικαλω	
	τολοιπονεπιλαθουστρατιωτησ	365
	προπετ <sup>ε</sup> [ω]σποιησησμ . δεν	
πολ. <sup>ε</sup>	απολλονοσκαινναπ . λωλαπα	
	παλιντιπραξωπροπετ . σουδεμ	
	γλυκεραι·διαλλαγηθιφιλτατημο	
. . . κ <sup>ε</sup>	νυνμενγαρημινγεγονεναρχη	370
	αγαθων:τοσονπαροινον:ορθω	
	διατουτουσυγγνωμησ τετυχηκα	
	συνθυεδηπαταικε:ετερουσζη <sup>πολ εισισιπαται κ</sup>	
	εστινγαμουσμοιτωγαρυωλαμβα	
	τηντουφιλεινουθυγατερ'·ωγη	375



- \* πολλῶ φανείης ἄν. ΠΟ. ἄγε μοῦξω τὴν φίλην. (29) 350
- \* ΔΩ. καὶ μὴν ἔμελλεν ἐξιέναι δὴ χῶ πατήρ.
- \* ΠΟ. αὐτός ; τί γὰρ πάθη τις ; ΔΩ. ὦ τάλαν, τί δρῶς ;
- \* τοῦθ' οὐχ ἐκόντος σου 'στίν ; ἦν, θύρα ψοφεῖ (30)
- \* εἴσειμι καὐτὴ συμποήσουσ' εἴ τι δεῖ.
- \* ΠΑ. πάνυ σου φιλῶ τὸ νῦν, “ διαλλαχθήσομαι.” 355
- \* ὅτ' ἐντύχηκας τότε διαλῦσαι τὴν δίκην
- \* τεκμήριον τοῦτ' ἐστὶν Ἑλληνος τρόπου.
- \* ἄλλ' ἐκκαλείτω τις δραμῶν αὐτὸν τάχυ.
- \* ΠΟ. ἐξέρχομ' ἀλλ' ἔθυον ὑπὲρ εὐπραξίας,
- \* Γλυκέραν γὰρ εὐρηκυῖαν οὗς οὐκ ἤλπισεν 360
- \* πυθόμενος. ΠΑ. ὀρθῶς γὰρ λέγεις, ἅ δὲ νῦν ἐγὼ
- \* μέλλω λέγειν, ἄκουε. ταύτην γνησίῳν
- \* παίδων ἐπ' ἀρότῳ σοι δίδωμι. ΠΟ. λαμβάνω.
- \* ΠΑ. καὶ προῖκα τρία τάλαντα. ΠΟ. καὶ καλῶς ἔχει.
- \* ΠΑ. τὸ λοιπὸν ἐπιλάθου στρατιώτης ὦν, ὅπως 365
- \* προπετεὺς ποιήσεις μηδὲ ἐν τοῖς σοῖς φίλοις.
- \* ΠΟ. Ἀπολλων, ὃς καὶ νῦν ἀπύλωλα παρ' ὀλίγον,
- \* πάλιν τι πράξω προπετεὺς ; οὐ δ' ἐμήν γε δὴ
- \* Γλυκέραν. διαλλάχθητι, φιλτάτη, μόνον.
- \* ΓΛ. νῦν μὲν γὰρ ἡμῖν γέγονεν ἀρχὴ πραγμάτων 370
- \* ἀγαθῶν τὸ σὸν πάροινον. ΠΟ. ὀρθῶς, φιλτάτη.
- \* ΓΛ. διὰ τοῦτο συγγνώμης τετύχηκας ἐξ ἐμοῦ.
- \* ΠΟ. σύνθυε δὴ, Πάταιχ'. ΠΑ. ἐτέρους ζητητέον
- \* ἐστὶν γάμους μοι· τῷ γὰρ ὑῶ λαμβάνω
- \* τὴν τοῦ Φιλίνου θυγατέρ'. ΠΟ. ὦ γῆ καὶ θεοί, 375



# THE WOMAN OF SAMOS.

οστ|

ημαι|

λαβωνεπαγα|

ωσγαρταχιστ'εισηλθονυπερεσπουδακωσ  
 τατουγαμουπραττεινφρασαστοπραγμ'απλωσ

5

τοισηνδονεκελευσ'ευτρεπιζεινπανθ'αδει  
 καθαραποεινπεττεινεναρχεσθαι·κανουν·  
 εγιγνετ'αμελειπανθ'ετοιμωστοδεταχοσ  
 τωνπραττομενωνταραχηντιν'αυτοισηνεποει  
 οπερεικοσεπικλινησμενερριπτ'ευθυσεκποδων

10

τοπαιδιονκεκραγοσοιδ'εβωναμα  
 αλευρ'υδωρελαιοναποδοσανθρακασ  
 καυτοσδιδουστοτωντικαισυλλαμβανων  
 |. . . .|ταμειονετυχονεισελθων·οθεν  
 πλειωπροα|.|ρωνκαιεισοπουμενοσεσω

15

ουκευθσεξηλθονκαθονδ'ηνχρονονεγω  
 ενταυθακατεβαιν'αφυπερωντισγυνη  
 ανωθενειστουμπροσθεντουταμειϊου  
 οικηματυχανειγαριστεωνϊστεωντισων  
 ωσθ'ητ'αναβασισεστιδιατουτουτοτε  
 ταμειονημιντουδεμοσχιωνοσην  
 τιτθητισαυτηπρεσβυτεραγεγονυ'εμη  
 θεραπαιν'ελευθεραδεννυιδουσαδε  
 τοπαιδιονκεκραγοσημελημενον

20

εμετ'ουδενειδυ'ενδονοντ'ενασφαλει  
 ειναινομισασατουλαλεινπροσερχεται  
 καιταυταδητακοιναφιλτατοντεκνον  
 ειπουσακαιμεγαγαθονημαμμηδεπου  
 εφιλησεπεριηνεγκενωσδ'επαυσατο  
 κλαονπροσαυτηνφησ|.|νωταλαιν'εγω  
 πρωηντοιουτονονταμοσχιωνεγ|  
 αυτονετιθηνουμενηναγαπωσανυνδ'|  
 παιδιονεκεινουγεγον . .|. .|ληκαιτο|

25

30

- ὥς γὰρ τάχιστ' εἰσῆλθον, ὑπερσπουδακῶς (1)
- τὰ τοῦ γάμου πράττειν, φράσας τὸ πρᾶγμ' ἀπλῶς, 5
- τοῖς ἔνδον ἐκέλευσ' εὐτρεπίζειν πάνθ' ἃ δεῖ,  
καθαρὰ ποεῖν, πέττειν, ἐνάρχεσθαι κανοῦν.  
ἐγίγνετ' ἀμέλει πάνθ' ἐτοίμως, τὸ δὲ τάχος  
τῶν πραττομένων ταραχήν τιν' αὐτοῖς ἐνεποιεῖ,
- \* ὅπερ εἰκός. ἐπὶ κλίνης μὲν ἔρριπτ' ἐκποδῶν 10
- \* τὸ παιδίον εὐθὺ κεκραγὸς, οἱ δ' ἐβόων ἅμα·  
ἄλευρ', ὕδωρ, ἔλαιον ἀπόδος, ἄνθρακας.  
καυτὸς, διδοὺς τούτων τι καὶ συλλαμβάνων,  
εἰς τὸ ταμιεῖον ἔτυχον εἰσελθὼν, ὅθεν
- \* πλείω προαιρῶν καὶ σκοπούμενος εὐθὺς οὐκ (2) 15
- \* ἐξῆλθον ἔξω. κατὰ δ' ὃν ἦν ἐγὼ χρόνον  
ἐνταῦθα κατέβαιν' ἀφ' ὑπερφύου τις γυνή  
\* ἄνωθε· καὶ γὰρ τοῦ ταμιείου τυγχάνει
- \* οἴκημ' ὃν εἰς τοῦμπροσθεν, ἰστεῶν τις οὔν, 20
- ὥσθ' ἢ τ' ἀνάβασις ἐστὶ διὰ τούτου τό τε  
ταμιεῖον ἡμῖν· τοῦ δὲ Μοσχίωνος ἦν  
τίτθη τις αὐτῇ πρεσβυτέρα, γεγονυῖ' ἐμῇ  
θεράπαιν', ἐλευθέρα δὲ νῦν· ἰδοῦσα δὲ  
τὸ παιδίον κεκραγὸς ἡμελημένον,  
ἐμέ τ' οὐδὲν εἰδυῖ' ἔνδον ὄντ', ἐν ἀσφαλεῖ 25
- εἶναι νομίσασα τοῦ λαλεῖν, προσέρχεται,  
καὶ ταῦτα δὴ τὰ κοινά· φίλτατον τέκνον,  
εἰποῦσα, καί· μέγ' ἀγαθόν, ἡ μάμμη δὲ ποῦ ;  
ἐφίλησε, περιήνεγκεν· ὥς δ' ἐπαύσατο  
κλᾶον, πρὸς αὐτὴν φησιν· ὦ τάλαιν' ἐγώ,  
πρώην τοιοῦτον ὄντα Μοσχίων' ἐγὼ 30
- αὐτὸν ἐτιθηνούμην ἀγαπῶσα, νῦν δ', ὅτε  
παιδίον ἐκείνου γέγονε . . .

| ακαι

|. ειναι

35

| αιθεραπαινιδιωτινι

εξωθενειστρεχοντιλουσατ'ωταλαν  
τοπαιδιονφησιντιτουτ'εντοισγαμοισ  
τοιςτουπατροστονμικρονουθεραπευετε

40

ευθυσδ'εκεινηδυσμορ'ηλικονλαλεις  
φησ'ενδονεστιναυτοσουδηπουγεπου  
εντωταμειωκαιπαρεξηλλαξετι  
αυτηκαλειτιτθησεκαιβαδιζεκαι

σπευδ'ουκακηο'ουδενευτυχεστατα

ειπουσ'εκεινηδ'ηταλαινατησεμησ

45

λαλιασαπηλθενεκποδωνουκοιδ'|

κωγωπροηλθοντουτονονπερενθαδε

τροποναρτιωσεξηλθονησυχηπανυ

ωσουτ'ακουσασουδενουτ'ησθημενος

αυτηνδ'εχουσαναυτοτηνσαμιανορω

50

εξωδιδουσαντιτιθιονπαριωναμα

ωσθ'οτιμενεστιτουτοαυτησγνωριμον

ειναιπατροσδ'οτουποτ'εστιν'ειτ'εμοι

ειτ'ουλεγωδ'ανδρεσπροσυμαστουτ'εγω

ουθ'υπονωωτοπραγμαδ'εισμεσονφερω

55

ατ'ακηκο'αυτοσουκαγανακτωνουδεπω

συνοιδαγαρτωμειρακιωνητουσθεουσ

καικωσμιωτονπροτερονοντιχρονοναι·

καιπεριεμ'ωσενεστινευσεβεστατω

παλινδ'επειδαντηνλεγουσανκαταμαθω

60

τιτθηνεκειν|. |υπρωτονουσαν·ειτ'εμου

λαθραλεγου|. . |νειτ'αποβλεψωπαλιν

ειστηναγαπωσαναυτοκαιβεβιασμενη

|. |μουτρεφε|. . |ακοντοσεξεστηχ'ολωσ

αλλ'εισκαλονγαρτουτονεξιονθ'ορω

65

τονπαρμενοντ|. |κτησ|. . . . . |τεον

αυτονπαραγαγεινεστιτου|

35

. . . . .θεραπεινιδίῳ τινὶ

\*ἔξωθεν εἰστρέχοντι· λούσατε, τάλανες, (3)

τὸ παιδίον, φησὶν· τί τοῦτ' ; ἐν τοῖς γάμοις

τοῖς τοῦ πατρὸς τὸν μικρὸν οὐ θεραπεύετε ;

εὐθὺς δ' ἐκείνη, δύσμορ', ἡλίκον λαλεῖς,

40

φήσ'· ἔνδον ἐστὶν αὐτός. οὐ δῆπου γε· ποῦ ;

ἐν τῷ ταμειίῳ. καὶ παρεξήλλαξέ τι·

\*αὐτὴ καλεῖ, τίτθη, σε, φησὶ, βιάδιζε καὶ  
σπεῦδι. οὐκ ἀκήκο' οὐδέν. εὐτυχέστατα.

ἐμποῦς' ἐκείνη δ'· ἡ τάλαινα τῆς ἐμῆς

45

λαλιᾶς· ἀπῆλθεν ἐκποδῶν οὐκ οἶδ' ὅποι.

κἀγὼ προῆλθον τούτον ὄνπερ ἐνθάδε

τρόπον ἀρτίως εἰσῆλθον, ἥσυχῇ πάνυ.

ὥς οὐκ ἀκούσας οὐδὲν οὐδ' ἡσθημένος.

αὐτὴν δ' ἔχουσιν αὐτὸ τὴν Σαμίαν ὁρῶ

50

ἔξω διδοῦσαν τίτθιον παριῶν ἅμα·

\*ὥσθ' ὅτι μὲν ἐστὶ τοῦθ'· ἐαυτῆς γνώριμον

εἶναι, πατρὸς δ' ὅτου ποτ' ἐστὶν, εἴτ' ἐμοῦ

εἴτ'—— οὐ λέγω δ', ἄνδρες, πρὸς ὑμᾶς τοῦτ' ἐγώ,

οὔθ' ὑπονοῶ, τὸ πρᾶγμα δ' εἰς μέσον φέρω,

55

ἃ τ' ἀκήκο' αὐτὸς, οὐκ ἀγανακτῶν οὐδέπω.

σύννοιδα γὰρ τῷ μείρακίῳ, νῆ τοὺς θεούς,

καὶ κόσμῳ τὸν πρότερον ὄντα χρόνον αἰεὶ,

καὶ περὶ ἔμ', ὥς ἔνεστιν, εὐσεβεστάτῳ.

πάλιν δ', ἐπειδὴν τὴν λέγουσαν καταμάθω

60

τίτθην ἐκείνου πρῶτον οὔσαν, εἴτ' ἐμοῦ

λάθρα λέγουσαν, εἴτ' ἀποβλέψω πάλιν

εἰς τὴν ἀγαπῶσαν αὐτὸ καὶ βεβιασμένην

ἐμοῦ τρέφειν ἄκοντος ἐξέστηχ' ὅλως.

\*ἀλλ' εἰς καλὸν γὰρ τὸν μάγειρον ἄγονθ' ὁρῶ (4)

65

\*τὸν Παρμένοντ' ἐκ τῆς ἀγορᾶς· ἐατέον

\*αὐτὸν παραγαγεῖν, πρίν γε τουτονὶ καλεῖν.





\*ΠΑ. μάγειρ', ἔτι λαλῶν περιπατεῖς ; οὐκ οἶδα σὺ

\*ἐφ' ὃ τι μαχαίρας περιφέρεις, ἱκανὸς γὰρ εἶ

\*λαλῶν κατακόψαι παντάπασιν ἐμέ, θεᾶ.

70

\*ΜΑ. ιδίωτ', ἐγώ ; ΠΑ. δοκεῖς γέ μοι, νῆ τοὺς θεοὺς.

\*ΜΑ. ἦν, πυνθάνομαι πόσας τραπέζας μέλλετε (5)

\*ποεῖν, πόσαι γυναῖκές εἰς', ὀπηνίκα

ἔσται τὸ δεῖπνον, εἰ δεήσει προσλαβεῖν

τραπεζόποιον, εἰ κέραμός ἐστ' ἔνδοθεν

75

ὑμῖν ἱκανός, εἰ τοῦπτόνιον κατὰστέγον,

εἰ τ' ἄλλ' ὑπάρχει πάντα. ΠΑ. κατακόπτεις γέ με,

εἰ λανθάνει σε, φίλτατ', εἰς περικόμματα

οὐχ ὥς ἔτυχεν. ΜΑ. οἴμωζε. ΠΑ. καὶ σὺ τοῦτό γε

πάντος ἔνεκ', ἀλλὰ παράγεται ἔἴσω. ΔΗ. Παρμένων.

80

\*ἦ. ΠΑ. μή με καλεῖ τις ; ΔΗ. ναιχί. ΠΑ. χαῖρε, δέσποτα.

\*ΔΗ. τὴν σπυρίδα καταθεῖς ἦκε δεῦρ'. ΠΑ. ἀγαθῇ τύχῃ.

\*ΔΗ. τοῦτον μὲν οὐδὲ ἐν, ὥς ἐγῶμαι, λανθάνει

\*τῶν ἐνθαδὶ πραττόμενον ἔργον· ἐστὶ γὰρ (6)

περίεργος εἶ τις ἄλλος. ἀλλὰ τὴν θύραν

85

προῖὼν πέπληχε. δίαγε, Χρυσί, πάνθ' ὅσ' ἂν

ὁ μάγειρος αἰτῇ, τὴν δὲ γραῦν φυλάττετε

ἀπὸ τῶν κεραμίων. ΠΑ. πρὸς θεῶν, τί δεῖ ποεῖν,

\*δέσποτα ; ΔΗ. τί δεῖ ποεῖν ; ἀπὸ δεῦρο τῆς θύρας

ἐπὶ μικρόν. ΠΑ. ἦν. ΔΗ. ἄκουε δὴ νυν, Παρμένων (7)

90

ἐγώ σε μαστιγοῦν, νῆ τοὺς δώδεκα θεοὺς,

οὐ βούλομαι διὰ πολλά. ΠΑ. μαστιγοῦν ; τί γὰρ

\*πεπόηκα. ΔΗ. συγκρύπτεις τι πρὸς ἔμ', εὖ οἶδ' ὅτι.

\*ΠΑ. μὰ τὸν Διόνυσον, μὰ τὸν Ἀπόλλω—— ΔΗ. δῦσμορε, (8)

[ΠΑ. μὰ τὸν Δία τὸν σωτήρα, μὰ τὸν Ἀσκληπίον.]

95

παῦ, μηδέν' ὄμνυ'. ΠΑ. οὐ γὰρ εἰκάζεις καλῶς,

\*ἢ μήποτ' ἄρ'—— ΔΗ. οὗτος, βλέπε δεῦρ'. ΠΑ. ἰδοῦ. ΔΗ. τίνι

τοπαιδιον προσεστιν|.ην·τοπαιδιον  
 τινος·ε|. . . . .|σ·χρ|. . .|δ|.σ·πατροσδετου  
 σο|. . . . .|ωλασφenaκιζεισμ·εγω 100  
 . . . ιδιακριβ|. . . |ται|.μ .|  
 οτιμοσχωνοσ|. . . . |οτισυνοισθασυ  
 π·|. . . |. . . ει|. . . . |ταινυναντητρεφει·  
 . . εφη|. . . . .|λλ'αποκριναιτουτομοι  
 τισδεστιν·ε|. . . . .|ταλλαλανθανειν 105  
 τιλανθανειν|.μανταπαιδε|. . |ισδοτω  
 επιτουτονμοιτονασεβη·μηπροσθεων·  
 στιξωσενητονηλιον·στιξεισεμε·  
 ηληγ·απολωλα·ποισυνποιμασ|.ιγ|.α  
 λαβ'αυτονωπολισμακεκροπιασχρονοσ 110  
 ωταναοσαιθηρ·ωτιδημεαβοαισ  
 τιβοασανοητεκατεχεσαυτονκαρτερει  
 ουδενγαδικειμοσχωνσε·παραβολοσ  
 ολογοσῖωσσεστ'ανδρεσαλλαληθινοσ  
 ειμενγαρηβουλομενοσ .|. . . . .|. οσ 115  
 ερωτιτουτεπραξηνημισω|  
 ην|.νεπιτησαυτησδιανο|  
 εμοιτεπ . θ . . ε . ασμενοσ·νυνιδεμοι  
 απολελογηταιτονφανενταδ'αυτωγαμον  
 ασμενοσακουσασουκερανγαρωσεγω 120  
 τοτ'ωομηνεσ|.ευδεναλλατηνεμην  
 ελενηνφυγεινβουλομενοσενδοθενποτε·  
 αυτ|. . . |εστιναιτιατουγεγονοτοσ  
 |. . . . .|εναυτονπουμεθυονταδηλαδη  
 |. . . . .|γ'ενεαντου·πολλαδ'εργαζεται 125  
 |. . . . .|ακρατοσκαινεοτησοτανλαβη  
 |. . . . .|επιβουλεσαντατοιτοισπλησιον  
 |. . . . .|πωγαρπιθανονειναιμοιδοκει  
 |. . . . .|αντασκοσμοκαισωφρονα  
 |. . . . |οτριουσεισεμετοιουτονγεγονεναι·  
 |. . . . |δεκακισποητοσεστιμηγονω 130

τὸ παιδίον πρόσεστιν ; ΠΑ. ἦν, τὸ παιδίον ———

\*ΔΗ. τίνος ἐστὶ μητρός ; ΠΑ. Χρυσίδος. ΔΗ. πατρός δὲ τοῦ ;

\*ΠΑ. σοῦ, νῆ Δί'. ΔΗ. ἀπόλῳλας· φενακίζεις μ'. ΠΑ. ἐγώ ; 100

\*ΔΗ. ἐγὼδ' ἀκριβῶς πάντα· τί μοι κρύπτεις τύδε ;

\*ὅτι Μοσχίωνος, εἴτα δ' ὅτι συνοῖσθα σὺ,

\*παιδίον ἐκείνης, ὅ τι τε νῦν αὐτὴ τρέφει.

\*ΠΑ. τίς ἔφη—— ΔΗ. φλυαρεῖς· ἀλλ' ἀποκρίναι τοῦτο μοι·

\*ἔστιν τόδ' ; εἴπ'. ΠΑ. ἔτι χρή σε τᾶλλα λανθάνειν. (9) 105

ΔΗ. τί λανθάνειν ; ἴμαντα, παῖδες, τίς δότω

ἐπὶ τουτονί μοι τὸν ἀσεβῆ. ΠΑ. μὴ πρὸς θεῶν.

ΔΗ. στίξω σε, νῆ τὸν Ἥλιον. ΠΑ. στίξεις ἐμέ ;

ΔΗ. ἢ λέγ'. ΠΑ. ἀπόλῳλα. ΔΗ. ποῖ σύ ; ποῖ, μαστιγία ;

λάβ' αὐτόν. ὦ πόλισμα Κεκροπίας χθονὸς, 110

ὦ ταναὸς αἰθῆρ, ὦ—— τί, Δημέα, βοᾷς ;

τί βοᾷς, ἀνόητε ; κύτεσχε σαυτὸν, καρτέρει.

οὐδὲν γὰρ ἀδικεῖ Μοσχίων σε, παρίβολος

ὁ λόγος ἴσως ἔστ', ἄνδρες, ἀλλ' ἀληθινός.

εἰ μὲν γὰρ ἡ βουλόμενος, ἡ κρατούμενος 115

ἔρωτι τουτ' ἔπραξεν, ἡ μισῶν ἐμέ,

ἦν ἂν ἔτι τῆς αὐτῆς διανοίας οὕτωςι,

ἐμοί τ' ἐπετίθετ' ἄσμενος, νυνὶ δέ μοι

\*ἀπολελόγηται, τὸν φανέντα δὴ γάμον

ἄσμενος ἀκούσας, οὐκ ἐρῶν γὰρ, ὥς ἐγὼ 120

τότ' ὥόμην, ἔσπευδεν, ἀλλὰ τὴν ἐμὴν

Ἑλένην φυγεῖν βουλόμενος ἔνδοθέν ποτε.

αὐτὴ γάρ ἐστιν αἰτία τοῦ γεγονότος,

ἔφθειρεν αὐτόν πον μεθύοντα δηλαδὴ,

\*οὐκ ὄντα γ' ἐν ἑαυτοῦ· τὰ πόλλ' ἐργάζεται 125

\*τοιαῦτι' ἄκρατος, καὶ νεότης, ὅταν λάβῃ

\*καιρὸν, ἐπιβουλεύσασά τοι τοῖς πλησίον.

\*τουτ' οὐδέπω γὰρ πιθανὸν εἶναι μοι δοκεῖ,

\*τὸν εἰς ἅπαντας κόσμιον καὶ σῶφρονα,

\*καὶ ἀλλοτρίους, εἰς ἐμὲ τοιοῦτον γεγονέναι, 130

\*εἰ καὶ δεκάκις ποητός ἐστι, μὴ γόνυ

εμοσυιοσουγαρτουτοτοντροπονδ'ορω  
 χαμαιτυπηδ'ανθρωποσολεθροσαλλατι  
 ουγαρπεριεσται·δημεανυνανδραχρη  
 ειναισ'επιλαθουτουποθουπεπασ'ερων 135  
 καιτατυμημεντογεγονοσκριφθ'οσον  
 ενεστιδιατοννυιον·εκτησδ'οικιασ  
 επιτηνκεφαληνειςκορακασωσοντηνκακην  
 σαμιαν·εχεισδεπροφασινοτιτοπαιδιον  
 ανειλετ'εμφ|. |νισησγαραλλομηδεεν 140  
 δακωνδ'ανασχουκαρτερησονευγενωσ·  
 αλλ'αραπροσθεντωνθυρωνεστ'ενθαδε  
 παιπαρμενωνανθρωποσαποδεδρακεμε  
 αλλ'ουδεμικρονσυλλαβων·εκτουμεσου  
 αναγεσεαντον·ηρακλειστιτουτοπαι 145  
 μαινομενοσεισδεδραμηκενειςωτισγερων  
 ητιτοκακονποτ'εστιτιδεμοιτουτοποι  
 νητονποσειδωμαινεθ'ωσεμοιδοκει  
 κεκραγεγουνπαμμεγεθεσαστειονπανν  
 ειτασλοπαδασεντωμεσωμουκειμενας 150  
 οστρακαποιήσαιπαντ'ομοια·τηνθυραν  
 πεπληχενεξωλησαπολοιοπαρμενων  
 κομισασμεδευρομικρονῦπαποστησομαι·  
 ουκουνακουεισαπιθι·ποιγησωταλαν  
 εσκορακασηδη·δυσμορος·ναιδυσμορος 155  
 ελεεινοναμελειτοδακρυον·πανσωσ'εγω  
 ωσοιομαι·τιποιουσαν·ουδεναλλ'εχεισ  
 τοπαιδιοντηνγρानναποφθειρουταχ·  
 οτιτουτ'ανειλομηνδιατουτοκαντικαι  
 διατουτο·τοιουτ'ηντοκακονμανθανω 160  
 τρυφανγαρουκηπιστας·ουκηπισταμην  
 τιδ'εσθ'ολεγεισ·καιτοιπροσεμ'ηλθεσενθαδε  
 ενσινδονιτηχρυσιμανθανεισπανν  
 αιτω·τιουν·τοτ'ηνεγωσοιπανθ'οτε  
 |. |υλωσεπραττεσ·νυνδετισ|. |μημοιλαλει 165

ἐμὸς υἱός· οὐ γὰρ τοῦτο τὸν τρόπον δ' ὀρώ.

χαμαιτύπη δ' ἄνθρωπος, ὅλεθρος — ἀλλὰ τί ;

οὐ γὰρ περίεσται, Δημέα. νῦν ἄνδρα χρῆ

εἶναί σ', ἐπιλαθοῦ τοῦ πόθου, πέπας' ἐρών, 135

\*κατ' αὐτὸ μὴ εἰπεῖν τὸ γεγονὸς, κρύψαι δ' ὅσον

ἔνεστι διὰ τὸν υἱὸν, ἐκ τῆς δ' οἰκίας

ἐπὶ τὴν κεφαλὴν εἰς κόρακας ὤσαι τὴν κακὴν

Σαμίαν. ἔχεις δὲ πρόφασιν, ὅτι τὸ παιδίον

ἀνείλετ'. ἐμφανισῆς γὰρ ἄλλο μὴδὲ ἔν, 140

δακῶν δ' ἀνάσχον· καρτέρησον εὐγενῶς.

ΜΑ. ἀλλ' ἄρα πρόσθεν τῶν θυρῶν ἐστ' ἐνθάδε,

παῖ. Παρμένων ; ἄνθρωπος ἀποδέδρακέ με,

ἀλλ' οὐδὲ μικρὸν συλλαβών. ΔΗ. ἐκ τοῦ μέσου

ἄναγε σεαυτόν. ΜΑ. Ἡράκλεις, τί τοῦτο, παῖ ; 145

μαινόμενος εἰσδεδράμηκεν εἴσω τις γέρων,

ἢ τί τὸ κακὸν ποτ' ἐστί ; τί δέ μοι τουτογί ;

νῆ τὸν Ποσειδῶ, μαίνεθ', ὥς ἐμοὶ δοκεῖ.

κέκραγε γοῦν παμμέγεθες. ἀστεῖον πάνυ

εἰ τὰς λοπάδας ἐν τῷ μέσῳ μοι κειμένας 150

ὄστρακα ποήσει πάνθ' ὅμοια. τὴν θύραν

πέπληχεν. ἐξώλης ἀπύλοιο, Παρμένων

κομίσας με δεῦρο. μικρὸν ὑπαποστήσομαι.

ΔΗ. οὐκουν ἀκούεις ; ἀπιθι. ΧΡ. ποῖ γῆς, ὦ τάλαν.

ΔΗ. εἰς κόρακας ἦδη. ΧΡ. δύσμορος. ΔΗ. ναί, δύσμορος. 155

ἐλεεινὸν ἀμέλει τὸ δάκρυον. παύσω σ' ἐγὼ

ὥς οἶμαι — ΧΡ. τί ποιούσαν ; ΔΗ. οὐδέν — ἀλλ' ἔχεις

τὸ παιδίον, τὴν γραῦν. ἀποφθείρου ταχύ.

ΧΡ. ὅτι τοῦτ' ἀνελόμην — ΔΗ. διὰ τοῦτο, καὶ — τί καί ;

\*διὰ τοῦτο. τοιοῦτ' ἦν τὸ κακόν. ΧΡ. οὐ μανθάνω. 160

ΔΗ. τρυφᾶν γὰρ οὐκ ἠπίστασ'. ΧΡ. οὐκ ἠπιστάμην ;

τί δ' ἔσθ' ὃ λέγεις ; ΔΗ. καίτοι πρὸς ἔμ' ἦλθες ἐνθάδε

ἐν σινδονίτῃ, Χρυσί, μανθάνεις, πάνυ

λιτῷ. ΧΡ. τί οὖν. ΔΗ. τότε ἦν σοι πάνθ', ὅτε

\*φαύλως ἔπραττες. ΧΡ. νῦν δὲ τί σύ ; ΔΗ. μή μοι λάλει. 165



όρᾱς· τὰ σαυτῆς πάντα προστίθηνί σοι,

\*κόσμον θεραπαίνας, χρυσί', ἐκ τῆς οἰκίας

ἄπιθι. ΧΡ. τὸ πρᾶγμ' ὀργή τίς ἐστι· προσιτέον.

βελτισθ', ὀρᾶ — ΔΗ. τί μοι διαλέγει; ΧΡ. μὴ δάκης.

ΔΗ. ἐτέρα γὰρ ἀγαπήσει τὰ παρ' ἐμοῖ, Χρυσί, νῦν, 170

καὶ τοῖς θεοῖς θύσει. ΧΡ. τί ἐστιν; ΔΗ. ἀλλὰ σὺ

υἷον πεπόηκας· πάντ' ἔχεις. ΧΡ. οὐπω. δάκνει

ὁμως. ΔΗ. κατάξω τὴν κεφαλὴν, ἄνθρωπέ, σου

ἂν μοι διαλέγη. ΧΡ. καὶ δικαίως· ἀλλ', ἰδού,

εἷς σ' ἔρχομ' ἤδη. ΔΗ. τὸ μέγα πρᾶγμ' ἐν τῇ πόλει (10) 175

ὄψει σεαυτὴν νῦν ἀκριβῶς ἥτις εἶ.

\*αἱ κατὰ σ' ἔταιραι πραττόμεναι δραχμας δέκε

\*μόνας τρέχουσιν ἐπὶ τὰ δεῖπνα, Χρυσί, καὶ

πίνουσ' ἄκρατον ἄχρι ἂν ἀποθάνωσιν, ἢ (11)

πεινῶσιν, ἂν μὴ τοῦθ' ἐτοίμως καὶ ταχὺ 180

ποῶσιν, εἴσει δ' οὐδέενος τοῦτ', οἶδ' ὅτι,

ἦττον σὺ, καὶ γνώσει τίς οὖσ' ἡμάρτανες.

\*ἔσταθι. ΧΡ. τάλαινα τῆς ἐμῆς ἐγὼ τύχης.

ΝΙ. τουτὶ τὸ προβάτον τοῖς θεοῖς μὲν τὰ νόμιμα

ἅπαντα ποιήσει τυθὲν καὶ ταῖς θεαῖς. 185

αἶμα γὰρ ἔχει, χολὴν ἱκανὴν, ὅστω καλὰ,

σπλῆνα μέγαν, ὧν χρεία 'στὶ τοῖς Ὀλυμπίοις.

πέμψω δὲ γεύσασθαι κατακόψας τοῖς φίλοις

τὸ κῶδιον· λοιπὸν γάρ ἐστι τοῦτό μοι.

ἀλλ', Ἡράκλεις, τί τοῦτο; πρόσθε τῶν θυρῶν 190

ἔστηκε Χρυσὶς ἥδε κλάουσ'· οὐ μὲν οὖν

ἄλλη. τί ποτε τὸ γεγονός; ΧΡ. ἐκβέβληκέ με

ὁ φίλος ὁ χρηστός σου, τί γὰρ ἄλλ'; ΝΙ. ὦ Ἡράκλεις,

τίς; Δημέας; ΧΡ. ναί. ΝΙ. διὰ τί; ΧΡ. διὰ τὸ παιδίον.

ΝΙ. ἤκουσα καὐτὸς τῶν γυναικῶν ὅτι τρέφεις 195

ἀνελομένη παιδάριον· ἐμβροντησία.

ἀλλ' ἔστ' ἐκείνος ἡδύς. ΧΡ. οὐκ ὠργίζετο

εὐθύς, διαλιπὼν δ', ἀρτίως. ὅς καὶ φράσας

εἰς τοῦ σγαμοῦ μοι τὰν δονεὺν τρεπῇ π|. | ε|  
 μεταξὺ μ' ὥσπερ ἐμμανήσας ἐπισπες|  
 ἐξ ὧθεν ἐκεκλείκει· δῆμεας χ|

200

ἀλλὰ παλιν ἐλθὼν· τ|. | δεινὰ μικρὸν ὠτάνοι χε|  
 παντάτα πρᾶγμα τὰ νᾶτα τερ|. | πταιτελοσέχει· νῆδ' α  
 οὐτο σιτοπράγμ' ἀκουσάσχαλεπὰ νεικεκράξεται  
 τραχὺς ἀνθρώπος σκατοφάγος αὐθεκάστος τω τρωπῶ  
 ἐμεγαρῦ πονονοεῖν τοῖα νᾶτα τὸν μίαν ὀνεχρηνέμε  
 νήτονη φαιστον δίκαιω σάπο θανοίμ' ἀνῆρα κλείσ  
 ἡλίκον κεκ|. . . . | τούτ' ἡν πυρβοάτο παιδίον  
 φῆσι|. . . | ε|. . . . | ἐμπρῆσειν νιῶδον ὀπτωμένον  
 ὀψον|. . . | ρ|. . . . | ἐπληχέτην θύραν στροβίλοσ  
 σκη|. . . . | νθρώπος ἐστὶ· δῆμεας συνίσταται  
 ἐπεμὲ καὶ πᾶν δεινά ποιεῖ πρᾶγμα θ' ἡ χρυσίσι· τι φῆσ  
 τὴν γυναικα μου πεπεικέ μὴ δ' ἐνομολογέιν ὀλωσ  
 μὴ δέ τῃ κορῇ νείχει δέ προσβίαν το παιδίον  
 οὐ προήσεται ἐφῆσιν ὥστε μὴ θαυμάζ' εἶαν  
 αὐτοχείρα τῇ σγενώμαι· τῇ σγυναικοσ αὐτοχείρ·  
 πάντα γὰρ σὺν οἰδεν αὐτῇ· μὴ δα μὼσν κηράτε·  
 σοὶ δ' ἐβούλομην προεῖπειν· οὐτο σιμὲ λαγχόλαι  
 εἰς πεπὴ δὴ κεν τι τοῖσ τοῖσ κακοῖσ τι σὺ χρῆσεται  
 οὐδ' ἐπ' ὅποιε στοι αὐτῇ νῆμπε σὼν ματοῦ σθεοῦσ  
 οἰδάτα ρα χῆν ἐστι μὲν τοῖτο γέγονο σφρασαι σάφωσ  
 πολὺ κρατὶς τὸν ἀλλ' ἀπολλὼν θύρα παλιν ψοφ|. | ε|  
 ὠτά λαιν' ἐγὼ τιδρᾶσ ὡποιφύγω το παιδίον  
 λήψεται μοι· χρυσὶ δ' ευρο· τίς καλεῖμ'· εἰσὼ τρεχε·  
 ποῖσιν ποίφεν γείσ· ἀπολλὼν μονομαχῆσ ὡτῇ μερῶ  
 ὥσ' οἰκ' ἐγὼ τι βούλει· τίνα διώκεισ· δῆμεα  
 ἐκ ποδῶν ἀπελθ'· εἰς ἀμεγεγόμενον τοῦ παιδίου  
 ἐγκρατὴ τοτ ραγμ' ἀκουσάι τῶν γυναικῶν· μαινέτ  
 ἀλλὰ τυπτήσῃ σμ'· ἐγὼ σέ· θάττον εἰσφθάρῃ θίσυ  
 ἀλλὰ μνηκ|. . . | π|. | φεύγε χρυσὶ κρείττων ἐστι μοι

205

210

215

220

225

230



εἰς τοὺς γίμους μοι τᾶνδον εὐτρεπῇ ποεῖν,  
μέταξύ μ' ὥσπερ μαινόμενος ἐπεισπεσὼν  
ἔξωθεν ἐκκέκλεικεν. ΝΙ. οὔτοσὶ χολᾷ (12) 200

ΝΙ. ἀλλὰ πάλιν ἐλθὼν—— ΘΕΡ. τὸ δεῖνα—μικρὸν, ὧ τᾶν—οἴχεται.

\*πάντ' ἀνατέτραπται, τὸ πρᾶγμα τέλος ἔχει. ΔΗ. νῆ τὸν Δία  
οὔτοσὶ τὸ πρᾶγμ' ἀκούσας χαλεπανεῖ, κεκράξεται.

τραχὺς ἄνθρωπος, σκατοφάγος, αὐθέκαστος τῷ τρόπῳ, (13) 205

\*ταῦτα τὸν μιαρὸν ἐχρῆν γὰρ ὑπονοεῖν, ναὶ χρῆν, ἐμέ.

νῆ τὸν Ἡφαιστον, δικαίως ἀποθάνοιμ' ἄν. Ἡράκλεις,

\*ἡλίκον, θεοί, κέκραγεν· οὗτος, ἦν, τὸ παιδίον (14)

\*πυρὶ βοᾷ ἔμπρησειν, ἔπειτα δ' ὄψον αὐτ' ὠπτημένον

\*μητρὶ παραθήσειν. πέπληχε τὴν θύραν ἄνθρωπος οὔ, 210

\*σκηπτὸς ἢ στρόβιλος ἐστι. ΝΙ. Δημέα, συνίσταται  
ἐπ' ἐμέ καὶ πάνδεινα ποιεῖ πράγμαθ' ἢ Χρυσίς. ΔΗ. τί φῆς;

ΝΙ. τὴν γυναῖκά μου πέπεικε μηδὲν ὁμολογεῖν ὁλῶς,  
μηδὲ τὴν κόρην, ἔχει δὲ πρὸς βίαν τὸ παιδίον,  
οὐ προήσεσθαί τέ φησιν, ὥστε μὴ θαύμαζ' ἔαν  
αὐτόχειρ αὐτῆς γένωμαι. ΔΗ. τῆς γυναικὸς αὐτόχειρ; 215

ΝΙ. πάντα γὰρ σύννοιδεν αὕτη. ΔΗ. μηδαμῶς, Νικήρατε.

ΝΙ. σοὶ δ' ἐβουλόμην προειπεῖν. ΔΗ. οὔτοσὶ μελαγχολᾷ.  
εἰσπεπήδηκεν, τί τούτοις τοῖς κακοῖς τίς χρήσεται;  
οὐδεπώποτ' εἰς τοιαύτην ἐμπεσὼν, μὰ τοὺς θεοὺς,  
οἶδα ταραχήν. ἔστι μέντοι τὸ γεγονὸς φράσαι σαφῶς  
πολὺν κράτιστον, ἀλλ', Ἄπολλον, ἢ θύρα πάλιν ψοφεῖ. 220

ΧΡ. ὦ τάλαιν ἐγὼ, τί δράσω; ποῖ φύγω; τὸ παιδίον  
λήψεταιί μου. ΔΗ. Χρυσί, δεῦρο. ΧΡ. τίς καλεῖ μ'; ΔΗ. εἴσω τρέχε.

ΝΙ. ποῖ σύ; ποῖ φύγεις; ΔΗ. Ἄπολλον, μονομαχήσω τήμερον 225  
ὡς ἔοικ', ἐγώ. τί βούλει; τίνα διώκεις; ΝΙ. Δημέα  
ἐκποδὼν ἄπελθ'. ἔα με γενόμενον τοῦ παιδίου  
ἐγκρατῇ τὸ πρᾶγμ' ἀκοῦσαι τῶν γυναικῶν. ΔΗ. μαίνεται.  
ἀλλὰ τυπτήσεις μ'; ΝΙ. ἐγώ σε; θᾶττον ἐκφθάρηθι σύ.

\*ΔΗ. ἀλλὰ μὴν σύ. σὺ δ' ἀπόφευγε, Χρυσί. ΝΙ. κρείττων ἐστί μου.

(15)

230

προτεροσαπ|.θ|.μουσυννι:τουτ'εγωμαρτυρομαι:  
 ουδ'ε|. . . .|. . .|. . .|γυναικαλαμβανεισβακτηριον  
 |. . . . .|κεισ:συκοφαντεισ:καισυγαρ:τοπαιδιον  
 |. . . . .|εμοι:γελοιοντουμον:αλλ'ουκεστισον  
 |. . . . .|ωνθρωποι:κεκραχθι:τηνγυναικ' αποκτενω 235  
 εισιωντιγαρποησω|.τουτομοχθηρονπαν|  
 ουκεασωποισυμενεδη:μηπροσαγετηνχειραμοι  
 κατεχεδησαυτοναδικεισδημεαμεδηλοσει  
 καιτοπραγμαπανσυναισθα:τοιγαρουνεμουπυθου  
 τηγυναικιμηνοχλησασμηδεν:αρ'οσοσμεπαισ 240  
 εντεθριωκεν:φλυαρεισληψεταιμεντηνκορη  
 εστιδεουτοιουτοναλλαπεριπατη|. .|ενθαδιμικρο  
 μετ'εμου:περιπατησω:καισεα|. . . . .|λαβε  
 ουκακηκοασειπεμοιλεγον|. . . . .|τε  
 τωντραγωδωνωσγενομενοσοξ|. . . . .|σερρην 245  
 διατουτεγουσκατειργμενηνδεπαιδ'εμοιχευσεν . . . .  
 ειταδητιτουτ':ισωσδειπανταπροσδοκαν:σκοπει  
 το . . . ζευσεισοιμεροστιρειτοπλειστον:αλλατι  
 |. |ουτοπροσεκειν'εστι:τοτεμενγινεθ'οξευσχρυσιο  
 τοτεδ'υδωρορασεκεινουτουργονεστινωσταχυ 250  
 ευρομεν:καιβουκολειςμεματοναπαλλωγωμενου  
 αλλαχειρωνουδεμικρονακρισιουδηπουθενει  
 ειδ'εκεινηνηξιωσετηνγεσην:οιμοιταλασ  
 μοσχιωνεσκευακενμε:ληψεταιμενμηφοβου  
 τουτο·θειονδ'εστινακριβωσταγεγενημενον 255  
 μυριουσειπεινεχωσαιπεριπατουντασενμεσω  
 |. |ντασεκθεων·συδ'οιειδεινονειναιτογεγονος  
 χαιρεφωνπρωτιστοσουτοσουτρεφουσ'ασυμβολο  
 ουθεοσσοιφαινετ'ειναι:φαινεταιιγαρπαθω  
 ονμαχουμαισοιδιακενησ:νοννεχεισνικηρατε 260  
 ανδροκλησετητοσανταζητρεχειπαιδα·πολυ  
 πραττεταιμελασπεριπατειλευκοσουκαναποθανοι·  
 συδ'αξειφα·ταιτισαυτονουτοσεστινουθεος  
 αλλαταυτ'ευχου . . νεσθαι|. |υμφερονταθυμια

ΔΗ. πρότερον ἄπιθί μου σὺ νυνί. ΝΙ. τοῦτ' ἐγὼ μαρτύρομαι.

\*ΔΗ. σὺ δ' ἐπὶ, Νικήρατε, γυναικ' ἐλάμβανες βακτήριον.

ΝΙ. πῶς; τί φάσκεῖς; συκοφαντεῖς. ΔΗ. καὶ σὺ γάρ. ΝΙ. τὸ παιδίον

\*ἀποδόδου γέ μοι. ΔΗ. γέλοιον· τοῦμόν; ΝΙ. ἀλλ' οὐκ ἔστι σόν.

\*ΔΗ. τί σύ ποτ' ὦ ἄνθρωπ'; ἦ. ΝΙ. κέκραχθι· τὴν γυναικ' ἀποκτενῶ 235

εἰσιών. ΔΗ. τί γὰρ ποιήσω; τοῦτο μοχθηρὸν πάνυ.

οὐκ ἐάσω. ποῖ σύ; μένε δῆ. ΝΙ. μὴ πρόσαγε τὴν χεῖρά μοι.

ΔΗ. κάτεχε δὴ σαυτόν. ΝΙ. ὅτι ἀδικεῖς, Δημέα, με δῆλος εἶ,

καὶ τὸ πρᾶγμα πᾶν συνοῖσθα. ΔΗ. τοιγαροῦν ἐμοῦ πυθοῦ,

τῇ γυναικὶ μὴ ἄνοχλήσας μηδέν. ΝΙ. ἦρ' ὁ σός με παῖς 240

ἐντεθρίωκεν; ΔΗ. φλυαρεῖς. λήψεται μὲν τὴν κόρην·

\*ἔστι δ' οὐ τοιοῦτον· ἀλλὰ περιπάτησον ἐνθαδὶ

\*μικρὸν ἥμα μοι. ΝΙ. πῶς γὰρ; ἅμα σοι. ΔΗ. καὶ σεαυτὸν ἀνάλαβε. (16)

\*οὐκ ἀκήκοας σὺ μὲν γὰρ, εἰπέ μοι, Νικήρατε,

\*τῶν τραγωδῶν, ὡς γενόμενος χρυσὸς ὁ Ζεὺς ἐρρῦν 245

διὰ τέγους, κατειργμένην δὲ παῖδ' ἐμοίχευσέν ποτε;

ΝΙ. εἴτα δὴ τι τοῦτ'; ΔΗ. ἴσως δεῖ πάντα προσδοκᾶν· σκόπει

τοῦ τέγους εἴ σοι μέρος τι ῥεῖ. ΝΙ. τὸ πλείστον, ἀλλὰ τί

τοῦτο πρὸς ἐκεῖν' ἐστί; ΔΗ. τότε μὲν γίγνεθ' ὁ Ζεὺς χρυσίον

τότε δ' ὕδωρ, ὀρᾶς· ἐκείνου τοῦργόν ἐστιν. ὡς ταχὺ 250

εὔρομεν. ΝΙ. καὶ βουκολεῖς με; ΔΗ. μὰ τὸν Ἀπόλλω γὰρ μὲν οὔ.

ἀλλὰ χείρων οὐδὲ μικρὸν Ἀκρισίου δῆπουθεν εἶ,

\*εἰ δ' ἐκείνην τότε μὲν ὁ Ζεὺς, τὴν γε σὴν—— ΝΙ. οἴμοι, τάλας (17)

Μοσχίων ἐσκέυακέν με. ΔΗ. λήψεται μὲν· μὴ φόβου.

\*τοῦτο θεῖον δ', οἶδ' ἀκριβῶς, ἐστί τὸ γεγεννημένον. 255

μυρίους εἰπεῖν ἔχω σοι περιπατοῦντας ἐν μέσῳ

ὄντας ἐκ θεῶν, σὺ δ' οἷε δεινὸν εἶναι τὸ γεγονός.

Χαιρεφῶν πρῶτιστος οὗτος, ὃν τρέφουσ' ἀσύμβολον,

οὐ θεὸς σοι φαίνεται εἶναι. ΝΙ. φαίνεται· τί γὰρ πάθω;

οὐ μαχοῦμαί σοι διὰ κενῆς. ΔΗ. νοῦν ἔρεις, Νικήρατε. 260

Ἀνδροκλῆς ἔτη τοσαῦτα ζῇ, τρέφει παῖδας, τέλη (18)

πράττεται, μέγας περιπατεῖ, λευκὸς, οὐχὶ κείσεται

οὐδ' ἂν εἰ σφάλλοι τις αὐτόν· οὗτός ἐστιν οὐ θεός;

ἀλλὰ ταῦτ' εὔχου γενέσθαι συμφέροντα· θυμία . . .

|. . . . .|. κοσηνμε|. . . .|. ουμοσνιοσαυτικα 265  
 εξαναγκησες . ου|. . πολλ|. . . .|. μ|. . εν|. . υνεχε|  
 ειδ'εληφθητοτε . . . . ο|. . |παροξ . |  
 τανδονευτρεπη:ποιηματαπαρεμοιδ|  
 κομψοσει:χαρινδεπολληνπασιτοιισθ|  
 ουδενευρηκωσαληθεσώντοτωμη| 270

$\overline{\text{XO}}$        $\overline{\text{P}}$        $\overline{\text{OY}}$

ΜΟΣ| εγωτοτεμενησειχοναιτιασ'α . . .  
 ελευθεροσγενομενοσηγαπη|. . .|η  
 τουθ'ικανονευτυχημεμαυτ|  
 υ̣ .|. . . . .|. σδε . . .|. . .|ενν .|. . .|ομαι  
 καιλαμβανωλογισμονεξε|. . . .|νυν 275  
 τελεωσεμαυτουκαιπιρωξυμ|. . . .|σαρα  
 εφοισμ'οπατηρϋπελαβεν|. |μαρτηκεναι  
 ειμενκαλωσουνειχεταπεριτηνκορην  
 καιμητοσαυτηνεμποδωνορκος'ποθουσ  
 χρονοσ'συνηθειοισεδουλουμηνεγω 280  
 ουκανπαρονταγαυτισητιασατο  
 αυτομμε|. |οιουτ'ουδεν'αλλ'αποφθαρεισ  
 εκτησ|. . .|εωσανεκποδωνεισβακτραποι  
 ηκ|. |ρι|. |νδιετρι|. |οναιχμαζωνεκει  
 νυνδ'ουποησωδιασεπλαγγωνφιλτατη 285  
 ανδρειονουδενουγαρεξεστ'ουδ'ειαι  
 οτησ|. |μησιννκυριοσγνωμησερωσ  
 ουμη|. . |απ|. . |νωσουδ'αγεννωσπαντελωσ  
 πορ|. . . . .|. ουτ'αλλατω|. |ογωμονον  
 ειμηδ|. |ναλλ'αυτονφοβησαιβουλομαι 290  
 φασκωναπαιρειν'μαλλονεισταλο|. |π|. |γαρ  
 φυλαξε|. |αυτ|. |σ|. . |δενεισμ'αγνωμονειν  
 οτανφερονταμηπαρεργωστουτι . .  
 αλλ'ουτοσιγαρεισδεονταμ|  
 |. . .|ρονπαρεστινονμαλιστ'εβου . .|. |ην: 295

ΝΙ. τᾶνδον εὐτρεπῇ ποοῦμαι, τὰ παρ' ἐμοὶ δέ σοι χάριν—— (19)

ΔΗ. κομψὸς εἶ. ΝΙ. χάριν δὲ πολλὴν πᾶσι τοῖς θεοῖς ἔχω,  
οὐδὲν εὐρηκῶς ἀληθὲς ὦν τότ' ᾧμην πραγμάτων 270

## ΧΟΡΟΥ.

ΜΟ. ἐγὼ τότε μὲν ἦς εἶχον αἰτίας πάρος  
ἐλεύθερος γενόμενος ἠγάπησα δὴ,  
\* τοῦθ' ἱκανὸν εὐτύχημ' ἐμαυτῷ τ' ἐπιτυχεῖν  
\* ὑπέλαβον· ὥς δέ μοι τάδ' ἐν νῷ βάλλομαι 275  
καὶ λαμβάνω λογισμὸν, ἐξέστηκα νῦν  
\* τελεώς ἐμαυτοῦ, καὶ παρώξυμμαι σφόδρα  
ἐφ' οἷς μ' ὁ πατήρ ὑπέλαβεν ἡμαρτηκέναι.  
εἰ μὲν καλῶς οὖν εἶχε τὰ περὶ τὴν κόρην,  
καὶ μὴ τοσαῦτ' ἦν ἐμποδῶν, ὄρκος, πόθος,  
χρόνος, συνήθει' οἷς ἐδουλούμην ἐγὼ, 280  
οὐκ ἂν παρόντα γ' αὔθις ἠτιάσατο  
αὐτός με τοιοῦτ' οὐδὲν, ἀλλ' ἀποφθαρεῖς (20)  
ἐκ τῆς πόλεως ἂν ἐκποδῶν εἰς Βάκτρα ποι  
ἢ Καρίαν διέτριβον αἰχμάζων ἐκεῖ.  
νῦν δ' οὐ ποήσω διὰ σέ, Πλύγγων φιλτάτη, 285  
ἀνδρεῖον οὐδέν· οὐ γὰρ ἔξεστ', οὐδ' ἔᾱ  
ὁ τῆς ἐμῆς νῦν κύριος γνώμης Ἔρω.  
οὐ μὲν ταπεινῶς, οὐδ' ἀγεννῶς παντελῶς  
προήσομαι τοῦτ', ἀλλὰ τῷ λόγῳ μόνον,  
εἰ μὴδὲν ἄλλ', αὐτὸν φοβῆσαι βούλομαι, 290  
φάσκων ἀπαίρειν· μᾶλλον εἰς τὰ λοιπὰ γὰρ  
φυλάξεται αὐτὸς μὴδὲν εἷς μ' ἀγνωμονεῖν,  
ὅταν φέροντα μὴ παρέργως τοῦτ' ἴδῃ.  
\* ἀλλ' οὐτοσὶ γὰρ, εἷς δέοντά μοι φανεῖς  
\* καιρὸν, πάρεστιν ὃν μάλιστ' ἐβούλομην. 295

νητονδιατονμεγιστονανοη|.ον|.εκαι  
 ευκαταφρונהτονεργονειμ'ειργασμενος  
 ουδεναδικωνδεισακαιτονδεσποτην  
 εφυγοντιδ'ηντουτουπεποηκωσαξιον  
 καθενγαρουτωσισαφωσσκεψωμεθ| 300  
 στροφιμοσεξημαρτενειςελευθερα|  
 κορηναδικειδηπουθενουδενπα|  
 εκυησεναυτηπαρμενωνουκα|  
 τοπαιδαριονεισηλθενειστηνοικ|  
 τηνημετερανηνεγκ'εκεινοσουκ| 305  
 τωνενδονωμολογηκετουτοτιστο|  
 τι|. . . .|ενωνε|.ταυθαπεποιηκεκακον  
 ουδε|. . . .|νεφυγεσουτωσαβελτερε  
 . . . δ|. . . .|εγελοιονηπειλησεμοι  
 . . . ζθη|. . . .|μαθη|. . .|διαφερε . . . . . τρι 310  
 αδικωσ|. . . . .|ταυτ'ηδικαιωσεστιδε  
 |.αντα|. . . . .|. ουκαστειον'ουτοσ'χαιρεσυ:  
 αφε . αφ|.ναρεισταυταθαττονεισιθι  
 εισω:τιποιησων:χλαμυδακαισπαθηνητινα  
 ενεγκεμοι:σπαθηνηγεωσοι:καιταχυ: 315  
 επιτι:βαδιζεκαισιωπητουθ'οσοι  
 ειρηκαποει:τιδετοπραγμ':ειληψομαι  
 ιμαντα:μηδαμωσβαδιζωγ|. . . .|υν  
 μελλεισπροσεισινυνοπ|.τηρδεη|.ε|  
 ουτοσκαταμενεινμ . . . . . ξαιδεησεται 320  
 αλλ'ωσμεχριτινοσδειγαρειθ'οτανδοκη,  
 . . . σθηομ'αυτωπιθανονειναμ . . .|νον  
 οματονδιονυσονουδυναμ|. . . . .|εγω  
 τουτ'εστινεψοφηκεπρ|  
 υστεριζεινμοιδοκεισσυπαντελωσ . . .|. . .|δε 325  
 πρ|.γμ|.τωνειδ|.σδ'ακριβωσουδενουδακηκωσ  
 διακιν . . αυτονταραττεισεμε . . . ετ' . . οισ :  
 ουφερεισ'ε . . . γαρσοιτουσγαμουσα . . οσκ . . αν  
νυνι

ΜΑ. νῆ τὸν Δία τὸν μέγιστον ἀνότην τε καὶ  
 εὐκαταφρόνητον ἔργον εἰμ' εἰργασμένος.  
 οὐδὲν ἀδικῶν ἔδεισα καὶ τὸν δεσπότην  
 ἔφυγον. τί δ' ἦν τούτου πεπονηκὼς ἄξιον ;  
 καθ' ἐν γὰρ οὕτως σιφῶς σκεψώμεθα. 300  
 ὁ τρόφιμος ἐξήμαρτεν εἰς ἐλευθέραν  
 κόρην. ἀδικεῖ δῆπουθεν οὐδὲν Παρμένων.  
 ἐκύησεν αὕτη· Παρμένων οὐκ αἴτιος.  
 τὸ παιδάριον εἰσηλθεν εἰς τὴν οἰκίαν  
 τὴν ἡμετέραν· ἦνεγκ' ἐκεῖνος οὐκ ἐγώ. 305  
 τῶν ἔνδον ὠμολόγηκε τοῦτό τις τότε.  
 τί δὲ Παρμένων ἐνταῦθα πεποίηκεν κακόν ;  
 \*οὐδέν. τί οὖν ἦν ὡς φύγοις, ἀβέλτερε ;  
 \*ὅτι δὴ σόρος· γέλοιον· ἠπειλήσέ σοι ; (21)

310

. . . . . ΜΟ. οὗτος. ΠΑ. χαῖρε σύ.

ΜΟ. ἄφες ἂ φλυαρεῖς ταῦτα. θάπτον εἴσιθι  
 εἴσω. ΠΑ. τί ποήσω. ΜΟ. χλαμύδα καὶ σπάθην τινὰ  
 ἔνεγκέ μοι. ΠΑ. σπάθην ἐγώ σοι ; ΜΟ. καὶ ταχύ. 315  
 ΠΑ. ἐπὶ τί ; ΜΟ. βιάδιζε, καὶ σιωπῇ τοῦθ' ὃ σοι  
 εἴρηκα ποιεῖ. ΠΑ. τί δὲ τὸ πρᾶγμ'. ΜΟ. εἰ λήψομαι  
 ἵμαντα—— ΠΑ. μηδαμῶς· βιάδιζω γάρ. ΜΟ. τί οὖν  
 μέλλεις ; πρόσσειγι νῦν ὁ πατήρ· δεήσεται  
 οὗτος καταμένειν μου· τύδε καὶ δεήσεται 320  
 ἄλλως μέχρι τίνος· δεῖ γάρ· εἴθ', ὅταν δοκῇ,  
 \*πεισθήσομ' αὐτῷ. πιθανὸν εἶναί μ' οὖν δέον,  
 \*ὃ μὰ τὸν Διόνυσον οὐ δύναμ'— ὃ δὴ γὰρ λέγω  
 \*τοῦτ' ἔστιν· ἐψόφηκε προσιὼν τὴν θύραν.  
 \*ΔΗ. ὑστερίζειν μοι δοκεῖς σύ παντελῶς τῶν ἐνθάδε 325  
 πραγμάτων, εἰδὼς δ' ἀκριβῶς οὐδέν οὐδ' ἀκηκοὺς  
 \*διὰ κενῆς σταντὸν ταράττεις, ἐμὲ σὺ δ' εἴ τι ἀξιοῖς——

ουμια . γ . | . . . . αναπτεταιθυματηφαιστου| . . | η·  
 ουτοσουφερεισ| . . | εγαρπεριμενουσ' ουτοιπαλαι 330  
 εμετιεμετην| . . | . δαμελλεισευτυχεισουδενκακο  
 εστ| . | σωθαρρειτιβουλει·νουθετησεισμ'ειπεμοι  
 ιερ| . | συλεις·παιτιπ| . | ιεισμοσχιων·ουκεισδραμω  
 | . . . . | ονεξοισεισαφημιδιακεκομμαιτοστομα  
 | . . . . | λεισουτοσ·βαδιζωνηδι'εξευρηκατε 335  
 | . . . . | ακον·μελλεισ·αγουσιτουσγαμουσονται  
 | . . . . . | ονεξαγγελλεμοιτι·νυνπροσεισινανδεμου  
 | . . . . . | τανδρεσκαταμενειναλλ'αποργισθεισσαι  
 | . . . . . | τουτιγαρartiπαρελιπον·τιδειποειν  
 | . . . . . | σουκανποησαιτουτ'εανδεπανταγαρ 340  
 | . . . | τειγελοισεσομαινηδι'ανακαμπτωνπαλι·



\*ΜΟ. οὗτος οὐ φέρεις. ΔΗ. σ' ἔσω γὰρ περιμένονσ' οὗτοι πάλαι — 330

\*ΜΟ. ἐμέ; τί ἐμέ; ΔΗ. τίν' οὖν; τί μέλλεις; εὐτυχεῖς· οὐδὲν κακὸν (22)  
ἔστ' ἔσω· θάρρει. ΜΟ. τί βούλει; νουθετήσεις, εἰπέ μοι,  
ιέρουσυλε; ΔΗ. παῖ, τί ποιεῖς; Μοσχίων. ΜΟ. οὐκ εἰσδραμὼν  
θᾶπτον ἐξοίσεις ἃ φημι. ΔΗ. διακέκομμαι τὸ στόμα.

[ΜΟ. ἔτι λαλεῖς οὗτος; βαδίζω νῆ Δί'· ἐξεύρηκα δὲ (23) 335

\*μέγα κακόν. ΜΟ. μέλλεις. ΔΗ. ἄγουσι τοὺς γάμους σοὺς —

ΜΟ. οὐτοσί]

<ΜΟ. ἔτι λαλεῖς, οὗτος; ΔΗ. βαδίζω, νῆ Δία, μέγ' εὐρὼν κακόν.>

335, 336

<ΜΟ.> \*μείνον· ἐξάγγελλέ μοί τι. νῦν προσιτέον· ἂν δέ μιν

\*μὴ δέητ', ἄνδρες, καταμένειν, ἀλλ' ἀποργισθεὶς ἐᾷ

\*ἀπιέναι· τουτὶ γὰρ ἄρτι παρέλιπον· τί δεῖ ποεῖν;

\*ἀλλ' ἴσως οὕκουν ποῆσαι τοῦτ', ἐὰν δέ· πάντα γὰρ, (24) 340

\*ἴστε τοι, γέλοιος ἔσομαι, νῆ Δί', ἀνακάμπτων πάλιν.



THE HERO.

|ενανδρου

αρρεντεκουσαπαρθενοσθηλυθαμα  
 εδωκενεπιτροφωτρεφειν·ειθ'υστερον  
 εγημετονφθειραντα·ταυταδ'υπεθετο  
 οτρεφωνπροσαντοναγνων·θεραπωνδετισ  
 ενεπεσενεισερωτατησνεανιδος  
 ομοδουλονειναιδιαλαβων·γειτωνδετισ  
 προηδικηκειμεταβιαστηνμειρακα  
 τηναιτιανεφεαυτονοθεραπωνστρεφειν  
 εβουλετ'ουκειδυαδ'ημητηραγαν  
 εδυσχεραινεκαταφανωνδεγεινομενων  
 ευρενμενογερωντουσεαυτουγνωρισας  
 οδ'ηδικηκωσελαβετηνκορηθελων

5

10

ΓΕΤ| κακοντιδαεμοιδοκεισπεποιηκεναι  
 παμμεγεθες·ειταπροσδοκωναγωνιαν  
 μυλωνασαντωκαιπεδασ·ευδηλοσει  
 τιγ|. |ρσ'υκοπτειστηκεφαληνουτωπυκνα  
 τιταστριχαστιλλεισεπισταστιστενεις

5

οιμμοι·τοιουτονεστινωποιηρεσν·

ΓΕΤ|

ειτ'ο|. |κεχρηνηκερματιονεισυνηγμενον

|. . . . .|. . . . τ|. |υτ'εμοιδουναιτεωσ

|. . . . .|. . . . δεαυτονπεαγματα

|. . . . .|. . . . |υναχθομαιγεσοι

ΔΑ|

10

|. . . . .|. . . . |ρ|. . . |συμ|. |διουκοιδ'οσι

|. . . . .|. . . . |επλεγμαιπραγματι

|. . . . .|. . . . |εφθαρμαιγετα:

|. . . . .|. . . . |μηκαταρ . προσθεων

|. . . . .|. . . . |τισυλεγεισεραισ:ερω:

ΔΑ|

15

|. . . . .|. . . . |χοινικωνοδεσποτησ

παρεχειπονηρονδα'υπερδειπνεισισωσ:

ΔΑ| πεπονθατηνψυχηντιπαιδισκηνορων

συντρεφομενηνακακονκατεμαντωνωγετα

Ὑποθέσις

\* ἄρρεν τεκοῦσα θῆλυ παρθένος θ' ἄμα (1)

\* ἔδωκεν εἰτά τῳ τρέφειν· εἴθ' ὕστερον

ἔγχετο τὸν φθείραντα. ταῦτα δ' ὑπέθετο

ὁ τρέφων πρὸς αὐτὸν ἀγνοῶν. θεράπων δέ τις

ἐνέπεσεν εἰς ἔρωτα τῆς νεάνιδος,

5

ὁμόδουλον εἶναι διαλαβὼν· γείτων δέ τις

προηδικήκει μετὰ βίας τὴν μείρακα.

τὴν αἰτίαν δ' ἐφ' ἑαυτὸν ὁ θεράπων στρέφειν

ἐβούλετ'· οὐκ εἰδυῖα δ' ἡ μήτηρ ἄγαν

ἐδυσχέραινε. καταφανῶν δὲ γενομένων

10

εὔρεν μὲν ὁ γέρων τοὺς ἑαυτοῦ γνωρίσας,

ὁ δ' ἡδικηκὼς ἔλαβε τὴν κόρην θελων.

Τὰ τοῦ δράματος πρόσωπα

Γέτας. Δᾶος. Ἡρώς θεός. Μυρρίνη. Φειδίας.

Σωφρόνη. Σαγγάριος. Γοργίας. Λάχης.

ΓΕ. κακόν τι, Δᾶέ, μοι δοκεῖς πεποιηκέναι

παμμέγεθες εἶτα προσδοκῶν ἀγωνιᾶν

μυλῶνα σαντῶ καὶ πέδας εὐδηλος εἶ.

τί γὰρ σὺ κόπτεις τὴν κεφαλὴν οὕτω πυκνά ;

τί τὰς τρίχας τίλλεις ἐπιστάς ; τί στένεις ;

5

ΔΑ. οὔμαι. ΓΕ. τοιοῦτόν ἐστιν, ὦ πονηρὲ σύ ;

εἴτ' οὐκ ἐχρῆν κερμάτιον εἰ συνηγμένον

\* ἔνδον τί κρύπτεις, τοῦτό μοι δοῦναι τέως,

\* ἕως ὁκνεῖς τὰ κατὰ σεαυτὸν πράγματα ;

\* ἀλλ' ὅ τί ποτ' ἐστὶν οὖν· συνάχθομαί γέ σοι·

10

\* τὸ γεγονός ἐκφέρου. ΔΑ. σὺ μὰ Δι' οὐκ οἶδ' ὅ τι

\* ληρεῖς· βαρυτάτῳ δ' ἐμπέπλεγμαι πράγματι,

\* ὦ κατακέκναισμαι καὶ διέφθαρμαι, Γέτα.

\* ΓΕ. κάκιστ' ἀπόλαιο. ΔΑ. μὴ καταρῶ, πρὸς θεῶν,

\* ἔρῶντι, Γέτα, μοι. ΓΕ. τί σὺ λέγεις ; ἐρᾷς. ΔΑ. ἐρῶ.

15

\* ΓΕ. μὴ πλεῖν δυοῖν σοι χοινίκων ὁ δεσπότης

παρέχει ; πονηρὸν, Δᾶ', ὑπερδείπνεις ἴσως.

ΔΑ. πέπονθα τὴν ψυχὴν τί παιδίσκην ὀρῶν

συντρεφομένην, ἀκακὸν, κατ' ἑμαυτὸν, ὦ Γέτα.

(2)

ΓΕΤ	<p> δουλησ<sup>τιν</sup>:ου<sup>τω</sup>ση<sup>συ</sup>χη<sup>τρο</sup>πον<sup>τινα</sup>  ποιμη<sup>γαρ</sup>νη<sup>ντι</sup>βειο<sup>σοικω</sup>νε<sup>νθα</sup>δι  πτε<sup>λε</sup>ασ<sup>ι</sup>γε<sup>γονω</sup>σοικε<sup>τησ</sup>νε<sup>οσων</sup>πο<sup>τε</sup>  εγε<sup>νε</sup>το<sup>του</sup>τω<sup>δι</sup>δυ<sup>ματα</sup>τα<sup>υ</sup>παι<sup>δια</sup>  ω<sup>σε</sup>λε<sup>γεν</sup>αν<sup>το</sup>ση<sup>τε</sup>πλα<sup>γγω</sup>νη<sup>σε</sup>ρω:  νυν<sup>μ</sup>αν<sup>θανω</sup>:το<sup>μει</sup>ρα<sup>κιον</sup>θ'ο<sup>γορ</sup>για<sup>σ</sup>:  ο<sup>των</sup>π<sup>ρο</sup>βα<sup>τιω</sup>νε<sup>νθα</sup>δ'ε<sup>πι</sup>με<sup>λου</sup>με<sup>νο</sup>σ  νυν<sup>ι</sup>πα<sup>ρημιν</sup>:ου<sup>το</sup>σ<sup>ων</sup>η<sup>δη</sup>γε<sup>ρων</sup>  ο<sup>τι</sup>βειο<sup>σο</sup>πα<sup>τηρ</sup>ει<sup>στ</sup>ρο<sup>φην</sup>γε<sup>λα</sup>μβ<sup>ανει</sup>  του<sup>τοι</sup>σ<sup>πα</sup>ρα<sup>του</sup>μου<sup>δε</sup>σ<sup>πο</sup>του<sup>μ</sup>ναν<sup>και</sup>πα<sup>λιν</sup>  λι<sup>μο</sup>σ<sup>γαρ</sup>νη<sup>μ</sup>ναν<sup>ειτ</sup>'α<sup>πε</sup>σ<sup>κα</sup>λη<sup>:την</sup>τρι<sup>τη</sup>  ω<sup>σου</sup>κα<sup>πε</sup>δι<sup>δου</sup>τυ<sup>χον</sup>δε<sup>σπο</sup>τη<sup>σο</sup>σο<sup>σ</sup>:  ι<sup>σ</sup>ω<sup>σ</sup>·τε<sup>λευ</sup>τη<sup>σαν</sup>τα<sup>δ</sup>'α<sup>υ</sup>τον<sup>προ</sup>σ<sup>λα</sup>β<sup>ων</sup>  ο<sup>γορ</sup>για<sup>στι</sup>κε<sup>ρμα</sup>τι<sup>ον</sup>ε<sup>θα</sup>ψ<sup>και</sup>  τα<sup>νο</sup>μι<sup>μα</sup>ποι<sup>η</sup>σα<sup>σ</sup>π<sup>ρο</sup>ση<sup>μα</sup>σε<sup>νθα</sup>δε  ελ<sup>θω</sup>να<sup>γα</sup>γω<sup>ν</sup>τε<sup>τη</sup>να<sup>δε</sup>λ<sup>φη</sup>νε<sup>πι</sup>με<sup>νει</sup>  το<sup>χρ</sup>εο<sup>σα</sup>πε<sup>ργα</sup>ζο<sup>με</sup>νο<sup>σ</sup>:η<sup>π</sup>λα<sup>γγω</sup>ν<sup>δε</sup>τι:  με<sup>τα</sup>τη<sup>σε</sup>μη<sup>σ</sup>κε<sup>κτη</sup>με<sup>νη</sup>σε<sup>ργα</sup>ζε<sup>ται</sup>  θ<sup>ρια</sup>δι<sup>α</sup>κο<sup>νει</sup>τε<sup>:παι</sup>δι<sup>σκη</sup>:πα<sup>νυ</sup>  γε<sup>τα</sup>κα<sup>τα</sup>γε<sup>λαι</sup>σ<sup>:μα</sup>το<sup>να</sup>πο<sup>λλω</sup>:πα<sup>νυ</sup>γε<sup>τα</sup>  ε<sup>λευ</sup>θε<sup>ριο</sup>σ<sup>και</sup>κο<sup>σμια</sup>:τι<sup>ου</sup>ν<sup>συ</sup>·τι  π<sup>ρα</sup>τ<sup>τει</sup>σ<sup>υ</sup>πε<sup>ρ</sup>σ<sup>αν</sup>το<sup>ν</sup>:λα<sup>θ</sup>ρα<sup>με</sup>νη<sup>ρα</sup>κ<sup>λει</sup>σ  ου<sup>δ</sup>'ε<sup>γ</sup>κε<sup>χει</sup>ρη<sup>κ</sup>'α<sup>λλ</sup>α<sup>τω</sup>μ<sup>ω</sup>δε<sup>σπ</sup>· · ·η  ει<sup>ρη</sup>κ'<sup>υ</sup>πε<sup>σ</sup>χη<sup>ται</sup>τ'<sup>εμ</sup>· · ·  α<sup>ν</sup>τη<sup>ν</sup>δι<sup>α</sup>λε<sup>χ</sup>θ<sup>ει</sup>σ<sup>π</sup>ρο<sup>σ</sup>·   τε<sup>λε</sup>ε<sup>με</sup>ρο<sup>σι</sup>πο<sup>δη</sup>μ<sup>ει</sup>τρ·   π<sup>ρα</sup>ξι<sup>νιδ</sup>· ·ν<sup>ει</sup>σ<sup>λη</sup>μ·   ε<sup>χο</sup>με<sup>θα</sup>τη<sup>σ</sup>α<sup>υ</sup>τη<sup>σ</sup>·   σ<sup>ω</sup>ζο<sup>ι</sup>το<sup>:χρ</sup>η<sup>στο</sup>ν·   ο<sup>νη</sup>σι<sup>σει</sup>η<sup>:πο</sup>λυ<sup>π</sup>·   φ<sup>ρο</sup>ν<sup>ει</sup>σ<sup>·ε</sup>γω<sup>γα</sup>ρκ<sup>λ</sup>·   θ<sup>υ</sup>σαι<sup>μ</sup>'α<sup>λι</sup>ο<sup>νη</sup>το<sup>ν</sup>·σ·   ω<sup>ξ</sup>υ<sup>λο</sup>φο<sup>ρ</sup>·  </p>	<p>20</p> <p>ΔΑ  25</p> <p>ΔΑ </p> <p>ΓΕΤ  30</p> <p>ΓΕΤ  35</p> <p>ΔΑ </p> <p>Δ · </p> <p>Δ · </p> <p>40</p> <p>45</p> <p>50</p>
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ΓΕ. δούλη ἴστί ; ΔΑ. οὕτως ἡσυχῇ, τρόπον τινά. 20

ποιμὴν γὰρ ἦν Τίβειος οἰκῶν ἐνθαδὶ

Πτελέασι γεγονῶς, οἰκέτης νέος ὦν ποτε.

ἐγένετο τούτῳ δίδυμα ταῦτα παιδία,

ὥς ἔλεγεν αὐτὸς, ἧ τε Πλάγγων, ἧς ἐρῶ——

ΓΕ. νῦν μανθάνω. ΔΑ. τὸ μεираκιόν θ', ὁ Γοργίας. 25

ΓΕ. ὁ τῶν προβατίων ἐνθάδ' ἐπιμελούμενος

νυνὶ παρ' ἱμῖν ; ΔΑ. οὗτος. ὦν ἤδη γέρων

ὁ Τίβειος ὁ πατήρ εἰς τροφήν γε λαμβάνει

τούτοις παρὰ τοῦμοῦ δεσπότης μνᾶν, καὶ πάλιν

λιμὸς γὰρ ἦν· μνᾶν, εἴτ' ἀπεσκάλη. ΓΕ. τὴν τρίτην 30

ὥς οὐκ ἀπεδίδου τυχὸν ὁ δεσπότης ὁ σός.

ΔΑ. ἴσως· τελευτήσαντα δ' αὐτὸν προσλαβὼν

ὁ Γοργίας τί κερμάτιον ἔθαψε, καὶ

τὰ νόμιμα ποιήσας πρὸς ἡμᾶς ἐνθάδε

ἐλθὼν ἀγαγὼν τε τὴν ἀδελφὴν ἐπιμένει, 35

τὸ χρέος ἀπεργαζόμενος. ΓΕ. ἡ Πλάγγων δέ τί ;

ΔΑ. μετὰ τῆς ἐμῆς κεκτημένης ἐργάζεται

ἔρια, διακονεῖ τε, παιδίσκη πάνυ——

Γέτα, καταγελᾷς. ΓΕ. μὰ τὸν Ἀπόλλω. ΔΑ. πάνυ, Γέτα,

ἐλευθέριος καὶ κοσμία. ΓΕ. τί οὖν σύ ; τί 40

πράττεται ὑπὲρ σαυτοῦ ; ΔΑ. λάθρα μὲν, Ἡρύκλεις,

οὐδ' ἐγκεχείρηκ', ἀλλὰ τῷμῳ δεσπότη

ἔϊρηχ', ὑπέσχηται τ' . . . . . (3)





## NOTES TO LITIGANTS.

(1) It appears to me the words *φεύγεις τό δίκαιον* should be assigned to Syrisus and, *συκοφαντεῖς δυστυχίης. οὐ δέῃ σ' ἔχειν τὰ μὴ σά*, to Davus. Syrisus charges Davus with *φεύγειν τὸ δίκαιον*, because he declines to give up the child's belongings. Davus retorts that Syrisus has no right to them, and is therefore claiming to have what does not belong to him.

(2) v. 22. Here because the MS. has *κωλυονμεσν* Van Leeuwen supposes the copyist has taken two different readings into the text. It rather seems to me *με* is an interlinear explanation taken into the text, as so often happens, and proves a most mischievous source of corruption. For we not unfrequently find that it expels what was originally there and confuses everything.

(3) v. 26. *τούτων* cannot be right, for it would imply that the scene was in the country, and not as it really is, in front of Charisius' house at Athens. I read then *ἐκεῖσ'*. Davus would point in the direction from which he and Syrisus had come.

(4) v. 39. I see no reason for changing *ῆν* to *ᾶν*. I therefore read *ῆν* in my text, and so render in my version, putting a full stop after *ῆν*.

(5) vv. 44, 45. I strike out *Δᾶος* and insert, *οἶν, φημ'*, between *τί γὰρ* and *ἐγώ*. It seems clear to me that *Δᾶος* is an explanation, and was intended to show quite unnecessarily, as is generally the case with such explanations, that *ἐγώ* meant Davus. If the name was genuine it would certainly be *Δᾶε* not *Δᾶος*.

(6) v. 53. *Σύρισκ'* cannot be right. Both the men are unknown to Smicrines, as he is to them. The name of the charcoal-burner has nowhere been given either by himself or Davus. How then should Smicrines call him by it? I read then as in my text. My theory is that *οδην* was corrupted to *ᾶλην*, leading to the imperfect verse we now read in the MS.

(8) v. 84. *ἐπὶ τοῦτον*, sci. *ἐπὶ τὸν κόσμον*. The MS. clearly points to *τὸ παιδίον* being read in 85 after *οὐτοσί*.

(9) v. 92. Here I hope to have restored the true reading. Disappearance of the  $\bar{\delta}$  of  $\delta\eta$  after the  $\bar{a}$  of  $\chi\rho\upsilon\sigma\acute{\iota}a$  led to  $\tau\grave{\alpha}$   $\chi\rho\upsilon\sigma\acute{\iota}'\eta$ , and the whole confusion we find in the MS.

(10) v. 99. Clearly it is  $\bar{\sigma}$  not  $\bar{\gamma}$  should be supplied before  $\omicron\upsilon\delta\acute{\epsilon}$ .  $\bar{\sigma}$  disappeared before the  $\bar{o}$  of  $\omicron\upsilon\delta\acute{\epsilon}$ .

(11) v. 104. Here where Van Leeuwen supplies  $\delta$   $\pi\alpha\acute{\iota}\varsigma$ , Lefebvre supplies  $\gamma\acute{\epsilon}\nu\eta\varsigma$ , which, Van Leeuwen says, *ferri nequit*. I have no doubt  $\gamma\epsilon\iota\epsilon\acute{\alpha}\varsigma$  is the true reading. The space of four letters precedes  $\bar{\eta}\varsigma$  in the MS., and  $\eta$  is uncertain.

(12) v. 106. There seems no sufficient reason for reading  $\epsilon\lambda\epsilon\upsilon\theta\acute{\epsilon}\rho\iota\omicron\nu$  for  $\epsilon\lambda\epsilon\acute{\upsilon}\theta\epsilon\rho\omicron\nu$ . I therefore restore it.

(13) v. 109.  $\omicron\upsilon\bar{\nu}$  seems more appropriate than  $\nu\hat{\upsilon}$ . I suppose the  $\bar{a}$  of  $\acute{\alpha}\pi\alpha\nu\tau\alpha$  dropped out.

(14) v. 118. The cause of the corruption of this verse is plain.  $\kappa\epsilon\rho\delta\acute{\alpha}\nu\epsilon\iota'$   $\acute{\epsilon}\alpha\upsilon\tau\hat{\omega}$  was misread  $\kappa\epsilon\rho\delta\acute{\alpha}\nu\epsilon\iota\epsilon$   $\acute{\alpha}\upsilon\tau\hat{\omega}$  leading to  $\kappa\epsilon\rho\delta\acute{\alpha}\nu\epsilon\iota'$   $\acute{\alpha}\upsilon\tau\hat{\omega}$ , and so to what we read in the MS., one mistake, as is usual with copyists, being mended by a worse error.

(15) v. 122. Here by simply reading  $\tau\grave{\eta}\nu$  for  $\nu\hat{\upsilon}\nu$  (the two letters that precede  $\bar{\nu}$  are wanting in the MS.), I claim to have restored the true reading and to have shown that it was a mistake to substitute  $\tau\grave{\eta}\nu$  for  $\tau\grave{\eta}\varsigma$ .

(16) vv. 131—134. I hope the punctuation I have adopted here will be admitted to be an improvement.

(17) v. 140. Van Leeuwen retains the MS. reading  $\tau\alpha\delta\iota\kappa\epsilon\iota\nu$ , understanding  $\tau\hat{\omega}$   $\acute{\alpha}\delta\iota\kappa\epsilon\acute{\iota}\nu$ . As  $\tau\hat{\omega}$  however is construed with  $\mu\acute{\epsilon}\lambda\lambda\omicron\nu\tau\iota$  not  $\acute{\alpha}\delta\iota\kappa\epsilon\acute{\iota}\nu$ , the crasis does not seem quite parallel to  $\tau\hat{\omega}$   $\acute{\alpha}\nu\theta\rho\acute{\omega}\pi\omega$ ,  $\tau\grave{\alpha}\nu\theta\rho\acute{\omega}\pi\omega$ . I prefer then to read  $\tau\hat{\omega}$   $\gamma'$ .  $\gamma\epsilon$  I take to have the force of "in any case," "at all events."

(18) vv. 142, 143. I read  $\sigma\omega\tau\grave{\eta}\rho'$   $\acute{\alpha}\pi\alpha\nu\theta'$ , so that  $\acute{\alpha}\pi\alpha\nu\theta'$  here should correspond to  $\acute{\alpha}\pi\alpha\nu\tau\alpha$  in 143, and I also read  $\acute{\alpha}\gamma\epsilon\iota$  at the end of 143, as it gives a satisfactory sense, and the MS. appears to show the letter  $\bar{a}$  after  $\epsilon\acute{\upsilon}\rho\acute{\omega}\nu$ , though uncertainly.

(19) vv. 145—150. I have omitted what appears to me to be clearly interpolated, and have combined 147, 150 into one verse. I have also omitted in my version what I reject as spurious, and altered the disposition of the persons given by

Van Leeuwen. Once it is clear that λαβὲ should be assigned to Davus, and that with this word he hands over the wallet to Syriacus, it is plain that, βραχύ—πέπονθα (147—150) is an interpolation, which has affected 147 and caused the intrusion of the unnecessary, οἶμαί γε δῆ, in 150. It is also plain that ταῦτα is required in 147, and that its disappearance is due to the interpolation.

(20) v. 155. Here I do not doubt that the MS. reading is: οὐ γέγονε δεινὴ γ' ἡ κρίσις, and I attribute it to the disappearance of γε before γέγονεν. The copyist saw γε was wanting, and he therefore, as he was sure to do, supplied it in the wrong place, and corrupted the text he supposed he was correcting. The emphatic δεινὴ, as I read, begins, as it ought to begin, the sentence.

(21) v. 156. The form ἦσθας, which, so far as I know, occurs nowhere else, and is noticed by no grammarian, I regard as a vulgarism arising from an attempt to assimilate the form ἦσθα to the ordinary form of the second person singular. οἶσθας which occurs in this play (v. 264), and there also in the mouth of a slave, I regard as a vulgarism of the same character, but it has been taken up by grammarians, and represented to be a correct Attic form as well as οἶσθα; mistakenly in my opinion. The grammarian of the Anecdota Bekkeri (p. 1295), in affirming οἶσθας to be good Attic refers to the Μαλθακοὶ of Cratinus as an authority. But as he does not quote the passage, we have no means of knowing what was the position in life of the speaker. In the Pornoboscus of Herondas (I attach no importance to the dialect being Ionic), we find οἶσθας (55) in the mouth of a man of low condition, and who confesses himself to be a barbarian. Suidas, s.v. οἶσθα, declares that οἶσθα is found, either with or without the final σ̄, and that it is added for metrical reasons or to avoid hiatus. But of this he gives no examples, though quoting several examples of οἶσθα; but that is hardly to the purpose. In Theocritus 22, 116, οἶσθας is I believe read by some to avoid hiatus, but the<sup>\*</sup>MS. reading is οἶσθα. The verse runs thus: εἰπὲ θεά, σὺ γὰρ οἶσθα· ἐγὼ δ' ἐτέροις ὑποφύτης. I think the pause after οἶσθα may not un-

reasonably be held to excuse the hiatus. In any case *οἶσθας* is a conjecture. So in *Ion* 999 the MS. reading is: *Ἐριχθόνιον οἶσθ', ἧ τί δ' οὐ μέλλεις, γέρον;* The verse no doubt is corrupt, but to read *Ἐριχθόνιον οἶσθας, τί δ' οὐ κ.τ.λ.* is not the way to correct it, as I have endeavoured to show in my notes on Euripides. In *Alcestis* 780 the MS. reading is *οἶδας*, and is retained by Dindorf in the face of the statement of the grammarian of the A. B. l.c., who says, *τὸ οἶδας κεκώλυται*. I now come to the cheval-de-bataille of those who maintain that *οἶσθας* is a civis Atticus, I mean the gloss in Hesychius, where we find *οἶσθας· οἶδας· ἐκατέρως Ἀττικῶς*. He appears then to say that both *οἶσθας* and *οἶδας* are good Attic, without mentioning *οἶσθα*, and in direct contradiction to his fellow-craftsman, who lays down the rule, *τὸ οἶδας κεκώλυται*. But immediately before we have *οἶσθα· οἶδας, γιγνώσκεις*. In my opinion two glosses have been made up out of one, and *οἶσθας* substituted for *οἶσθα* in the second. The original text of Hesychius I take it was: *οἶσθα· οἶδας· γιγνώσκεις· ἐκατέρως Ἀττικῶς*. But however this may be, until an example of *οἶσθας* is adduced, not in the mouth of a slave or a man of low condition or a barbarian, I shall stick to my opinion. I should also be disposed to read *ἦσθας* in 516 for *ἦσθα*, for I hold that the man who would say *οἶσθας* would also say *ἦσθας*. I was wrong it seems in saying *ἦσθας* was noticed by no grammarian. I quote this admirably pertinent note from Headlam's Restorations (I am also indebted to him for pointing out to me that *γεγονός* in v. 317 is wrong). Eustath. 1773, 30. *Ἄλλιος μέντοι Διονύσιος γράφει ὅτι τὸ οἶσθα καὶ τὸ οἶσθας ἄμφω Ἑλληνικά, καθὰ τὸ ἦσθα καὶ τὸ ἦσθας*. This seems to me to establish what I have endeavoured to prove. Note, *ἄμφω Ἑλληνικά*, not *Ἀττικά*. The one is both *Ἀττικὸν* and *Ἑλληνικόν*. The other only *Ἑλληνικόν*.

(22) v. 157. The MS. breaks off with *αὐτ*, and it seems to me *αὐτὰ* or *ταῦτα* is required after *φυλάξεις*. As to what I have otherwise supplied, every one must do this to the best of his own judgment, and leave it to the critics to decide.

(23) v. 160. *ἔνδον* not *ἐνθάδε* seems to me required. It may be the *ἐνθάδε* of 161 caught the eye of the copyist.

(24) v. 168. The MS. reading is στρυφνος, but no doubt στρυφνός is intended. No satisfactory sense is to be got out of the word. I take, μάλ' ἄγρυπνος, to have been corrupted to, μάλα τρυπνος, leading to στρυφνός.

(25) v. 174. I think it must be plain to every one that the true reading here is οὗτος not αὐτός.

(26) v. 195. I think I have correctly rendered συνάγουσι, by "They are at dinner," see Lid. and Scott s.v. In Schweighaüser's note on Athenaeus 142 c. we find: Sic et συνάγειν δείπνον, ni fallor, dixere Graeci, coenam agere, instituere. Sed solum per se verbum συνάγειν non puto ista notione usurpari; nisi ex connexionione orationis nomen τὸ συνπόσιον vel δείπνον, aut aliquid simile intelligatur. But I think that we must here understand the word thus, even though these conditions are not fulfilled.

(27) v. 204. The sense of this verse as it stands in the MS. seems to me unsatisfactory. I have therefore ventured to alter it. I supply δείξαι with ἀναδύομαι.

(28) v. 216. That 216 properly and immediately follows 215 seems evident, and Van Leeuwen has an elaborate argument to prove it does, contrary to the theory of Lefebvre that two pages are missing. I am not clear-headed enough to follow his argument, and I refer those who may be interested in the subject to him. For myself the internal evidence that nothing is wanting suffices me, and Van Leeuwen himself says, omnino nihil desidero.

(29) v. 222. It seems to me it is far more appropriate here for Habrotonon to address herself as ὦ τάλαινα, than Charisius as ὦ τάλαν, and I read accordingly. ταλαιν was, I suppose, corrupted to ταλαν, leading to what we now read. (See correction, p. 39.)

(30) vv. 225, 226. I read ἐφ' ὃν connecting it with περιέρχομαι. So reading exactly the same number of letters is supplied between στ and των, as appear to be missing in the MS. In 226 ἐνδον cannot possibly be right, for Syrisus comes out of the house of Charisius, where he has spent the night, in search of Onesimus, who he finds has not performed his promise of showing the

ring to his master, and whom he has not been able to find inside. ἐνθάδ' may have become ἔνθα through δ̄ having disappeared before the ā of ἀπόδος, so leading to ἔνδον; for the rule is, always to mend one blunder by another.

(31) v. 251. Here but for the metre any one would certainly read τροφίμου for τροφίμος. I hope I have emended the verse successfully.

(32) vv. 261, 262. Here also I hope to have dealt successfully with the confusion of the MS.

(33) vv. 263, 264. Here again what we find in the MS. seems to have arisen from the δ̄ dropping out after the ā of παῖδα. In the next verse it might be alleged of course that οἶσθας is used metri gratia, but I refer to my note on 156.

(34) vv. 278—281. The copyist seems to have confounded two readings in 278, 279. ἐλευθέρας | παιδός, and ἐλευθέρα | ἡ παῖς. ἡ dropped out before the π̄ of παῖς, and παῖς was corrected to παιδός, metri gratia, naturally requiring ἐλευθέρας in the verse before. In 279 γεγονός, which Van Leeuwen reads, cannot be right, for the γε above the line indicates as always a word that has been left out. γο was corrupted to το. In 281 corruption of ἐπεὶ to ἐπὶ, has led to the whole confusion.

(35) vv. 287, 288. The allusion is to the habit of young men clubbing together to defray the expense of a dinner, which was called, δειπνεῖν ἀπὸ συμβόλων. Jacobs (Anth.) on Hedylus IV. has this note:—Convivantur autem de symbolis; quod cum fiebat, coenaturi σημεῖον ponere solebant. cf. Ter. Eun. 3. 4, 1:—Heri aliquot adolescentuli coimus in Piraeo | In hunc diem ut de symbolis essemus: Chaeream ei rei | Praefecimus: dati annuli, locus, tempus constitutum est.

(36) v. 311. What we read is due to σφόδρα δὴ having been corrupted to σφοδραν, which the MS. reads.

(37) v. 313. It seems to me clear that ἔνδον is an intruder, and that we should replace it by παιδίον, which we cannot possibly do without.

(38) v. 324. It seems to me the man who says οἶσθας once should say οἶσθας always. Independent of this however, what

I read seems to me to give a far more pointed sense, than what we find in the text. It is noticeable that Habrotonon's regular catchword is, οὐκ οἶδα.

(39) v. 340. *τετόπακεν* was I suppose corrupted to *τοπικόν*, leading to *τοπαστικόν*, which I believe the MS. intended.

(40) v. 355. The MS. I do not doubt read *μοι δοκεῖ*.

(41) vv. 357—359. I think *ἐκτεμεῖς* in 358 justifies me in the alteration I have made in 357. I suppose Onesimus to have his master in his mind. The expression *ἐκτεμεῖς* shows that it is not teeth he was at first thinking of, but something different. He begins by bringing his hand lower down, but then thinking better of it he takes it to his mouth and touches his teeth, which is expressed by *τούσδε*. So in the Troades (480) as Hecuba says, *τρίχας τ' ἐτμήθην τάσδε πρὸς τύμβοις νεκρῶν*, she would touch her hair at *τάσδε*. The New Comedy takes care to preserve a certain decorum, while the Old calls everything by its right name without any scruple or circumlocution. Thus in the Lysistrata (1119), when the Spartan declines the proffered hand of the personified *Διαλλαγῇ*, Lysistrata at once says: *ἦν μὴ διδῶ τὴν χεῖρα τῆς σάθης ἄγε*.

(42) v. 375. I place a colon after *γὰρ* as does the MS. *μοι*, pleonastic.

(43) v. 376. I think I have rightly restored this verse. It is plain Sophrone is not speaking of herself, but of Panphila.

(44) v. 385. There is no objection to the reading *τὸν παῖδα*, which the MS. seems to indicate, in the fact that Habrotonon says *τοὔτο* in 387. So in 78 Syrus calls the child *τὸ παιδίον*, and yet says *αὐτὸς πάρεστιν* in 85. He also calls it, *τὸ παιδίον* in 94, but *ὁ παῖς* in 104.

(45) v. 395. I continue the speech to Sophrone. It is clear that she must ask Habrotonon to take her into her house, and that Habrotonon could not ask Sophrone to do so, for she lives in the country with her master Smicrines, as is plain from 473, 474. It seems to me some particle indicative of transition is needed before *τὴν θύραν*. I have therefore inserted *ἤν*.

(46) vv. 399—405. 400 seems to me a variant of 399 and unquestionably interpolated. It is therefore omitted in my

version. The MS. reading has, I think, arisen from a confusion of two different readings, *ἐμάνη γ'*, and, *ἐπιμαίνεται'*, of which the latter is to my mind to be preferred. In 401 I also regard *Χαρίσιον* as an explanation, and have therefore replaced it by *τὸν ἐμόν. αὐτῷ*. *αὐτῷ* seems to me to be clearly required. In 403 I believe there has been a confusion of two readings as in 400, namely of, *εἰς πάντ'* and *τὰ πάντ'*. If I were certain that I had succeeded in reproducing the verse as it originally stood in the MS. I should reject it as I reject 400, and read *τοιούτῳ τι* for *τοιουτονί* in 402. But that is just what I cannot be certain of. In 405 I do not doubt that the *ἐν* found in the MS. indicates *ἐνέμεν' ἀκροώμενος*, not *ἔμενε κακροώμενος*, to be the true reading.

(47) v. 410. While accepting Van Leeuwen's excellent emendation *ἄμα* for *ἄν* (the scribe I think intended *ἀνεπάταξε*—compare *ἀναπαίω*), I place *ἄμα* after *ἐπάταξε*.

(48) v. 421. *αὐτῷ* has no point, but *ἐσθ' ᾧ*, which is suggested by the MS. reading, has. Charisius reproaches an unnamed person, whom Onesimus shrewdly suspects to be himself and is consequently terror-struck.

(49) v. 433. *ἄνθρωπος* is here used much in the same sense as *homo* is frequently employed by Cicero in the phrase, *quem ego nunquam hominem putavi*. "Whom I never looked upon as a human being at all."

(50) v. 434. I read *λαλῶν* for *καὶ λαλεῖς*. The natural order would be *καὶ μεγάλα λαλῶν φυσᾶς*. Such inversions, to judge from these fragments, seem to be tolerably frequent in Menander.

(51) vv. 455—457. I take it that *μὴ* disappeared before *μοι*, in 455, which caused *ιερόσυλ'* to be substituted for *ἀθλία*. The gentler term of reproach, *ἀθλία*, seems to me more appropriate than *ιερόσυλε*, that favourite term of abuse of that peppery old gentleman Smicrines. So in the *Περικειρομένη* (304) when Glycera's maid lingers, she says, *τί μέλλεις, ἀθλία*;

(52) vv. 462, 463. I think Charisius is the speaker of these verses, and that he is expressing his resolution to have nothing more to say to Habrotonon, and pluming himself on his superior continence to some one, possibly Smicrines. If this is so, the tone of these words seems to me a confirmation of what I have



said in my note on 455—457 as to ἀθλία being more appropriate than ἱερόσυλε. The words then would be part of a soliloquy of Charisius after Habrotonon has left him, and this soliloquy and these words would I think conclude the fourth Act. That the next verse follows immediately without any ΧΟΡΟΥ does not alter my opinion; for it seems absolutely clear that v. 398 forms the conclusion of the third Act, though no ΧΟΡΟΥ appears there any more than here.

(53) vv. 467—476. In 467 I read with Headlam, ἀλλὰ περιμείνω. In 471 I take the MS. reading to have certainly been: ἄν αὐθι λαλήσῃς τι. I regard αὐθι in the sense of αὐθις as un-Attic, and I take the reading to be due to the disappearance of the ῆς of λαλήσῃς. In 472 I can make no sense of ὅταν ἴδῃς. I read then, ἔστ' ἴδῃς. In 476 I take, κείσει σύ, to have been corrupted to, καί σοι σύ, leading to καγὼ σοι, which I believe was the MS. reading. Also I think σ̄ disappeared before the ε̄ of ἐμοί.

(54) vv. 480—482. The words, τίς—χαλεπός, are as I hold neither addressed to nor heard by Smicrines, though what follows is. I therefore place a full stop at χαλεπός, and read ἦκεις for ἦκων in 482.

(55) v. 504. ἀνδρὸς σαντοῦ is contra metrum. I read then αὐτῇς. It was no doubt first σαντῇς and corrected to σαντοῦ.

(56) v. 516. See p. 100, l. 17 from bottom.

(57) vv. 530, 531. I suspect οἶδα of being an explanation. I read then, ναὶ σφόδρα γάρ. συνηκεναν I take to have been corrupted to συνηκεπαν.

## REMARKS TO LITIGANTS.

OF this play we have the first Act (as I think) complete (1—261). Of the second we have 159 verses to 360, after which follow 7 unintelligible and mutilated verses, succeeded by a lacuna of, Van Leeuwen supposes, 27 verses, and in which I take it the second Act ended and the third Act began. The third Act ends I do not doubt with 398, though there is no indication of this in the MS. The fourth Act I suppose to end with the isolated verses 462, 463, though again the MS. indicates nothing of the kind, but 464, which I take to be the first verse of the fifth Act, immediately follows 463, the speaker Smicrines being indicated by ΣΜΙ | on the margin. That there was a prologue, as I have observed before, seems to me probable, and I find evidence of this in vv. 165—167, which are clearly intended to indicate the reckless way of living Charisius has taken in order to drown his vexation at being presented by his wife with a child, evidently conceived before their marriage. It seems to me that Menander would hardly have put the words in question (*μάγειρον—ἕπινον*) into the mouth of Onesimus, unless the prologue had before made their intention clear to the audience. So too I think there must have been some mention of Habrotonon in a prologue, and her connexion with Charisius, before her appearance on the stage at 213. Who Chaerestratus is also seems to need explanation, for it appears certain that he nowhere figures in the play, and also why Syriscus deposits the things found along with the exposed child with Charisius. That Chaerestratus is the father of Charisius and lives in the same house with him seems to me indicated by the following considerations. In 160 Syriscus calls Charisius, *τὸν πρόφιμον*, which to my mind undoubtedly implies that he is living in the house of his father. He says further that he is going to await Chaerestratus here (i.e. in the house of Charisius, where he actually passes with his wife the night which intervenes between the first and second

Act), and that he will return to his work after paying his due out of the products of his labour to Chaerestratus, whose slave in 190 he declares himself to be. The position of Syriacus then is this; he makes his living as a charcoal-burner on his own account, but remains the slave of a master, to whom he has at stated times to pay a certain sum out of his earnings. His master Chaerestratus is just now absent, but is expected on the morrow, when he intends to pay him his due and return home. In the meantime he deposits the articles found with the child for safety with the young master Charisius, who has a household of his own independent of that of his father, Chaerestratus. So rightly or wrongly I explain to myself the situation. Another point also seems to require notice. How is it that Syriacus does not know Onesimus? One might suppose that Syriacus only made his appearance yearly to pay his dues, and that between his last appearance and his presenting himself now Onesimus had been acquired by Charisius, and so the two men were unknown to each other. In the interval Onesimus, who is a clever and intriguing fellow, might have wormed himself into his master's confidence. Van Leeuwen very rightly suggests that it was during some absence of Charisius that Pamphila's child was born, that with the aid of her nurse Sophrone she concealed the matter and exposed the child, that Onesimus contrived to find out what had happened, and informed his master, as we know he did from the fragments before us, in the hope of being set free as a reward. We may also conjecture that when the birth took place Sophrone was living with Pamphila in the house of Charisius, who on discovering what had happened, returned her to Pamphila's father, Smicrines, with whom she is certainly living at the time comprised in the action of the play. Nothing more need I think be said as to the plot of the play, for in other respects it must be abundantly clear to any one who reads these fragments with ordinary attention. The admirable art with which the plot is developed must also, I should imagine, impress itself on all those who have any feeling for or interest in such matters, even in spite of the fragmentary state in which the play has come down to us. Certainly it must be

so with those who are able to read and appreciate the incomparable original in its own language, and as it came from the pen of the great artist who wrote it. Even amid all the imperfections of my version, that at least, I trust, if none of the other merits of the original, will be apparent. I have done not what I wished but what I could, and I can only hope that some abler hand may be moved to improve on these imperfect beginnings; that some one, no mere pedant, but one who has slept on Parnassus and drunk of the sacred spring, may give to the world a likeness of Menander, less blurred and shadowy than shows itself darkly in a mirror so defective as this version. I would observe that Lefebvre's version, qua version, is much better than mine, but his text is far inferior to that of Van Leeuwen, and consequently to mine. Of all the admirable scenes the fragments of this play present to us, I am inclined to give the foremost place to that between Habrotonon and Onesimus, where she communicates to him her plan for outwitting their master, as she pretends for their common benefit, though of course she has no other end in view but her own advantage. Onesimus, who is no simpleton, sees this clearly enough, but has no choice but to commit himself to her. In a subsequent soliloquy no doubt he seems to disparage his own abilities, but this must be attributed to his disappointment at the ill-results of his own attempt to better his condition, and to his admiration for the woman's cunning of Habrotonon, which as a mere man he feels far outshines his own. How admirably too does the character of that artful hussy Habrotonon come out in the scene before us. The vulgarity of the woman oozes out at every pore. The distress of Pamphila, her despair as she rejoins her companions, affect her but little. It is the ruin of the Tarantine, as it seems to her, that is truly deplorable. How perfect too is the vulgarity of the exclamations she proposes to indulge in to her master. They should be enough, one would think, to turn any man sick, and as a matter of course call forth the rapturous applause of Onesimus. How excellent too is the concluding scene, where that conceited puppy Onesimus takes advantage of the situation to pay out that

hectoring old fellow Smicrines for the many compliments he has no doubt addressed to him, by airing all his insolence at his expense.

Neither this however nor any other version, I must again warn my readers, can make them acquainted with the real Menander. Unless they can read him in his own language, they will have about as adequate an idea of what he is, as a man born blind has of colours. And even this will not suffice, unless they have something in themselves, which no one can put into us, and which it seems we do not all of us possess. A certain learned professor was pleased to observe the other day (I have forgotten his name, but that does not much matter; he had, it is to be supposed, read the fragments), that Menander was now on his trial, and that it remained to be seen whether he would stand the test, and maintain that reputation he had in the ancient world. I am tempted to exclaim with old Smicrines, What impudence! In a few more years he and all his compeers will be plunged in a deeper pool than Sophrone was threatened with, never more to emerge into the daylight, while the name and fame of Menander will live and flourish, so long as any remain who can understand his language, and appreciate what is first-rate in literature. The old civilization, with its knavish slaves, harsh fathers and wheedling harlots, has passed away for ever, and Menander went down with it. But he has returned, as it were by a miracle, and will now for ever remain among us, along with his great predecessor in the comic art, Aristophanes, and that tragic poet, he so warmly and justly admired, and to whom his own genius was in many respects akin.

## NOTES TO LADY WITH THE SHORN LOCKS.

(1) vv. 3--6. In v. 3 I supply ἐκείσε. It seems to me Ignorance would point the house out to the spectators she addresses. I conceive Polemo and Glycera to be present on the stage and that they are pointed out to the audience. Therefore in 7 I read ὁρᾶτε νῦν for εἶδετε νῦν.

(2) v. 25. For the reason I stated in the last note I read as I do here.

(3) vv. 37--40. For what I supply in 38 compare The Woman of Samos, v. 64. In 39, 40, I have endeavoured to restore a text which seems to me confused and corrupted.

(4) v. 41. There is a subtle touch here. The spoilt beauty, Glycera, offended by Polemo's violence, complains she is not allowed to do this freely, i.e. embrace her brother, but as she does not choose to say Moschio is her brother, Polemo naturally is infuriated.

(5) v. 47. τοῦτο refers of course to the shaving off of Glycera's hair, which one might suppose appeared in the mask of the actor who represented her. αὐτῶν and τοῦτο clearly indicate that Polemo and Glycera are on the stage and pointed out by Ἀγνοία. (I would now read, τοῦτ' ἐδύσχερανέ τις | ἰδὼν, ὕβριν τ' ἐνόμισε, κ.τ.λ.)

(6) v. 70. No doubt Doris asks the boy to tell some one to come out and speak to her, perhaps Moschio. One would conjecture the object of the messages to be to make arrangements for Glycera taking refuge in Myrrhina's house, where we afterwards find her. αὐτός certainly refers to Moschio, who hoped Glycera's distress would induce her to admit his addresses.

(7) The fragments that follow v. 70 (71--216) were assigned by Lefebvre clearly in error to the Woman of Samos. Van Leeuwen saw that they belonged here, and was confirmed in his judgment by two verses contained in them, 173, 174, being

quoted from the *Περικειρομένη* by the Schol. to Arist. Plutus 35. But the internal evidence independent of this is overwhelming.

(8) vv. 71—76. It would seem Moschio's friends had got wind of his having his mistress in his mother's house, and after they had drunk freely came to celebrate the event by what the French would call a charivari, and the Greeks called *κωμάζειν*. In 73 *ύμᾱς* cannot be right, for the speaker is himself one of the household.

(9) vv. 77—80. To v. 78 Van Leeuwen has this note:—  
<sup>σ</sup>*ταυθεοισιν* Cod. *τοῖς θεοῖσιν τ'* Lefeb.; *verum praebet, quod indicavit Croisius Men. fr. 875. Mansit in hac voce, quod unius adjectivi instar est, prisci dativi terminus οῖσιν*, item Anaxipp. fr. 6. 4. (Κιβ. 1. 4.)

(10) v. 128. *εἶπα*, which I believe never occurs in tragedy, but only *εἶπον*, should be noted.

(11) v. 130. A comparison with vv. 210—212 shows clearly that Glycera is referred to, and that therefore *φοβηθεῖς* and *καταπέφενγ'* (131) is to be read. The MS. suggests *αὔτη* as following *κατεπέφενγ'*. *ἦ, καί*, at the beginning of the verse are two different readings which have got together into the text.

(12) v. 142. Davus I take it was going to try to get out of what he had said, but not liking the expression of Moschio's face, he thinks it best to admit he did say so.

(13) v. 147. I believe *σὺ* to have dropped out after the *οὐ* of *ἐμοῦ*.

(14) v. 162. Comp. *Ἐπιτρ.* v. 422.

(15) v. 166. It seems to me clear that *δεῶ φάσκειν* is an expl. of *ἀκαρῆς ἔφυσκον*, and the imp. is certainly required. It was on his return from the former journey that he was on the point of telling this to Polemo. (Comp. v. 64, where *πορεύσομαι* shows he is on his way back to his master.) It is not to be supposed he knew anything of the kind. He was tempted to say so to Polemo so as to make him jump.

(16) vv. 169—175. In 169 I am indebted to Headlam for the hint—"In Comedy the scansion must be *ἐνύπνιον*." 170, 171 seem to me to have been corrupted and confused. They

cannot possibly be right as we find them. In 171 I believe the MS. *ταῦτα* to be due to *πάντη* dropping out. In 175 the confusion has I think been caused by the disappearance of the  $\overline{\tau\eta}$  of *πάντη*.

(17) vv. 202—217. In 202 I am indebted to Headlam for *πέλτα*, who refers to Suidas s.v. In 204 the meaning of *σκατοφάγος* is determined by v. 205 of the Woman of Samos. The word originally signified a form of madness the symptoms of which were a depraved appetite, and a savage moroseness. It came then by transference to mean a surly fellow whom there was no joking with. We learn this much, that Polemo coming home and finding the bird flown, fell into a fury with his household and led them out to attack Myrrhina's house, from which Davus comes out and confronts him. 211, 212 are defective at the beginning, the MS. giving . . *σακα* . . and *σασα : καὶ*, respectively, but there can be no possible doubt as to their being correctly supplied. At 217 we find Polemo in company with a woman of loose life called Habrotonon, whom one may suppose he has taken up with, so as to console himself if possible when he had fallen out with Glycera. Van Leeuwen seems to think there is no gap between 216 and 217. In my opinion there certainly is. In the whole mutilated passage 176—216 there seems no place for any mention of Habrotonon.

(18) vv. 217—220. It is clear that the second not the third person is required. The  $\bar{\theta}$  of *ἴθ'* I take to have disappeared before the  $\bar{o}$  of *οὐκ*. The context seems to show that *μέλλουσα* is what we should read at the beginning of the verse. I restore the MS. *οὐκ ἐσθ'*, for which *οὐκ ἦσθ'* is generally read with mark of interrogation after *ἡγεμών*. In 220 the MS. I think read *οἶδ' αὖ τι πολιορκίαν* as the MS. reads is unmetrical. (In text it should be : *χρήσιμον ἐπίστασαι κ.τ.λ.* But I would now read : *σὺ πρὸς πολιορκίαν τι οἶσθα χρήσιμον.*)

(19) vv. 221, 222. 221 Graeca ita se habent, *προσερεῖσ'* (i.e. *προσερεῖσαι*). *ἀναβαίνειν, περικαθῆσθαι*. (The MS. seems to indicate five letters as wanting before  $\overline{\delta\nu\sigma}$ , and *προσερείδω* is a distinctly military term, which *ὑποδύω* is not. I read then  $\overline{\mu\nu\sigma}$ , i.e.  $\overline{\rho\epsilon\iota\sigma}$ , for



δυσ and προσερείσ' for the common reading ὑποδύσ'.) Haec verba, si ita, ut nos, interpreteris, nihil habent offensionis. Sed longe alia intelligit Habrotonon et merito indignatur. Intelligit enim, nescio quid apponere, scandere, insidere, quae omnia ad τὸ κελητίζειν spectant. Haec quae labantem aetatem sapit ambiguitas, non laudanda quidem est, sed tamen notanda.

(20) v. 224. I have substituted ὥς for καὶ. As the text stands Polemo could not understand what Pataecus intended. ὥς must I think have dropped out, and been supplied by καί.

(21) v. 227. Here all with one consent read αὐτή, though the MS. for fear of mistakes has placed a ' above the υ, to show we should read αὐτη. αὐτη is certainly right and refers to the ταύτην of 226.

(22) vv. 257, 258. The MS. I think read in 257 and intended in 258 as follows :—οὐ γὰρ ἑωρακέν' ἐπίφης | σ' ; ΠΑ. ἔγωγε κ.τ.λ.

(23) vv. 269—271 seem to me a manifest interpolation, and I have left them untranslated in my version. If they are retained a comma should be placed after οὐτοσί, and a full stop after ποτέ.

(24) v. 287. Menander uses ἐς for εἰς metri gratia. Comp. v. 67.

(25) vv. 294, 295. I can see no justification for the imp. ἐχρήν. σ disappeared as I think after the σ̄ of πάντας, and in true copyist fashion was replaced after τηρεῖν in 295, while πάντας was changed to πάντων, and ἐχρη corrected to ἐχρήν.

(26) vv. 296—299. In 296 Van Leeuwen supplies τῶν τις, saying the article is necessary, which I do not see, nor did Croiset, who read ἦ τις. In 299 it is corruption of ὅτῳ to ἐγὼ that has led, as I believe, to what we read.

(27) vv. 310—324. In 310—318 Glycera is I think addressing her brother Moschio. In 311 ἐγὼ seems required. τουτοσ was I suppose corrupted to τουτους. At 324 Lefebvre's papyrus breaks off. What follows to the end of the play is from Grenfell and Hunt's papyrus.

(28) vv. 335, 336. In 335, 336, comp. Meineke, Περικ. Fr. 4. 5. ad fin.

(29) v. 350. There seems to have been a confusion of two readings, πολλῶ φανείης ἄν, and πολλῶν φανεῖ γούν.

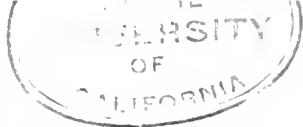
(30) v. 353. I cannot believe the first syllable of ἄκοντος can be shortened. I treat it therefore as an explanation of οὐχ ἐκόντος. At the end of the verse Van Leeuwen has τὴν θύραν ψοφεῖ, and no doubt the MS. has θύραν, but who is the subject of ψοφεῖ? Also the MS. seems to indicate that ν was to be attached to ἐστίν, and had been left out.

## REMARKS TO LADY WITH THE SHORN LOCKS.

OF the 324 verses of this play, according to Van Leeuwen's reckoning, that are found in Lefebvre's papyrus, something like a hundred are so fragmentary or in such a condition that nothing can be made of them. The last 51 verses of the play contained in Grenfell and Hunt's papyrus, though in a sad condition, have yet by the labours of various learned men been so far restored, that we have something not certainly far different from what came from the pen of Menander.

What remains of the play begins with part of the prologue spoken by an allegorical personage, "*Ἀγνοία*. Van Leeuwen observes: *Interierunt fabulae nomen, argumentum, personarum index, dein versus fere quinquaginta, si primum folium deest, aut fere centum viginti si et secundum.* Adopting the former hypothesis, we shall have then a prologue of about 100 verses, not an impossible length for a prologue, as it seems to me. The actors appear to be present on the stage, and to be pointed out to the audience by "*Ἀγνοία*. The first Act begins then, I take it, with v. 52, and the outrage committed by Polemo on Glycera, to which "*Ἀγνοία* refers, takes place before the action of the play begins. Act I. breaks off at 70, and 70—76 I take to be all that is left of Act II., the end of which is indicated at that verse by *ΧΟΡΟΣ*. Act III. begins then at 77, and continues to v. 262, as I suppose (Act. IV. beginning at 263, though the MS. does not indicate this in any way). The sudden appearance of Polemo at 177 is puzzling. We might perhaps suppose the slave who speaks 164—176 to have loitered on his way and turned aside somewhere, and that Polemo, having in his feverish impatience shortly after followed him, passes him on the way and arrives at the house before him. There he becomes aware of what has happened, and bursts out of the door at 176 followed by his slaves. Act IV. breaks off at 287, and at 288 I believe we are already in Act V.

From what remains to us of the play it is evident that in merit it could not have been inferior to the Litigants, and even the wretchedly mutilated and scanty remains of the scene between Moschio and Davus are enough to impress us with a high idea of its merits. It matters little that we can form no idea of what is the object of the mystification of poor Moschio, who even in the fourth Act, as we see from his soliloquy, is still ignorant of who Glycera is. But we have two scenes of surpassing excellence and dramatic effect which in fact may be said to be all that practically remains of the play before us. These are the scene between Polemo and Pataecus contained in the lately found papyrus, and the final scene contained in the one found some eight years before. In the former scene, the rage, the helplessness, the despair of poor Polemo could not be more forcibly depicted, nor the admirable tact with which Pataecus soothes and quiets him. The despairing cry of Polemo, *Γλυκέρα με καταλέλοιπε, καταλέλοιπέ με Γλυκέρα, Πάταικε*, is one of those master-strokes of which only a great artist is capable. The last scene for its effective mixture of the comic and pathetic is unrivalled. One feels that poor Polemo is absolutely subdued, and will give no further trouble. He is Glycera's body and soul, and one can only hope she will use her victory mercifully. She takes care not to be too gracious, and keeps him in his proper place by impressing upon him that he is forgiven, not because he deserves it, but because his fury has led to her being restored to her father. How effective is his humble reply, *ὀρθῶς, φιλτάτη* (371). But the gem of the scene is that cry that comes from the bottom of his heart (369), *διαλλάχθητι, φιλτάτη, μόνον*, where for the first time he dares to raise his eyes and look at Glycera. It is one of those magic strokes of genius, and reminds one of the incomparable non ausim of the Eunuch. The readers of Terence will remember that when the charming young ruffian Chaerea takes occasion to tell Thais he loves her, that shameless hussy Pythias warns her mistress if that is so to look out for herself, on which the young scamp, lowering his eyes with a simulated modesty, murmurs, non ausim.



It is very likely however that the mutilated condition of this play, and our consequent inability to follow the development of the plot as we were able to do in the *Litigants*, may prevent most readers from taking much interest in it. One might indeed be tempted to repine that of so excellent a work so little is left to us. But after all the privilege of knowing such a man as Menander at all outweighs every drawback. Before the discovery of these fragments, we had to say, *ἡμεῖς δὲ κλέος οἶον ἀκούμεν οὐδέ τι ἴδμεν*. Now we have seen the man, we know him, and can value him.

Here I have to confess to my shame that the final scene, though known to me ever since it was published, did not at the time at all impress me. I was practically insensible to its merits, and it is only now in connexion with these fragments that its excellence has dawned upon me. So it is with all those who have the spirit of the immortal gods within them. It is to kindred minds alone that they at once reveal themselves. With most of us it is only gradually, if ever, that we recognise them for what they are. After all it does not greatly matter. Though the pleasure we derive from the best art and the best literature is the purest and the highest of which our unregenerate nature is capable, it is a spiritual luxury, not a spiritual necessity. It has to do with this transitory life only, and will pass away along with it. There can be no place for it in that city, which is our true home, and where I trust we shall all of us one day be gathered. It is not intellect, it is not culture, that will enable us to enter there.

It only remains for me to observe that the play is alluded to in an epigram of Agathias (14 in Jacobs' *Anthology*), in connexion with which I will take occasion to notice two errors, one ancient and one modern, relating to this play. Jacobs in his annotations quotes from Philostratus (*Epist.* 26) as follows: *Οὔτε ὁ τοῦ Μενάνδρου Πολέμων καλὸν μαιράκιον περιέκειρεν, ἀλλ' αἰχμαλώτου μὲν ἐρωμένης κατετόλμησεν ὀργισθείς*. Now it is clear Glycera was no captive. She was found exposed with her brother by the old woman who brought her up, as the prologue tells us. She was handed over to Polemo to live with him

as his mistress, but there is no mention of any sale. Polemo is distinctly told by Pataecus that Glycera is her own mistress, and that he has no claim on her. She is then a free-woman, not a slave or a captive, as Philostratus, no doubt from some confusion or lapse of memory, represents her to be. But Jacobs himself agrees with the opinion of Huschke that the *Περικειρομένη* is identical with the *Ῥαπιζομένη*, which seems to be distinctly false and refuted by the Epigram itself. The title, *ἡ Ῥαπιζομένη*, clearly shows that the woman in question was beaten by her lover. The Epigram however says of the man, who is the object of the reproaches of Agathias: *καὶ τραγικοῖς ἀχέεσσι τὸ κωμικὸν ἔργον ἀμείψας, | μάστιξε ῥαδιῆς ἄψα θηλυτέρης*. This man then in beating his mistress went beyond the example of the Polemo of Menander's comedy, who was content with shearing off Glycera's hair. But it is abundantly evident from these fragments, which were of course unknown to Jacobs, that Polemo was guilty of nothing of the kind.

## NOTES TO WOMAN OF SAMOS.

(1) vv. 4—10. The fragment begins with three verses of which only a few letters remain. In 10, 11, much the same thing seems to have happened with  $\epsilon\upsilon\theta\upsilon\varsigma$ , as afterwards in 242, 243, with  $\mu\kappa\rho\acute{o}\nu$ , i.e.  $\epsilon\upsilon\theta\acute{\upsilon}$ , altered to  $\epsilon\upsilon\theta\upsilon\varsigma$ , has got into the wrong verse.

(2) vv. 15—20. At the end of 15 the MS. has  $\overline{\epsilon\sigma\omega}$ , altered no doubt from  $\overline{\epsilon\xi\omega}$  metri gratia. In 18, 19, the text seems to me corrupt and confused, and I have endeavoured to put it right. Unwillingness to recognise the form  $\acute{\alpha}\nu\omega\theta\epsilon$  has, I think, led to the confusion we find there.

(3) v. 37.  $\lambda\acute{o}\upsilon\sigma\alpha\tau'$  and the  $\theta\epsilon\rho\alpha\pi\epsilon\upsilon\epsilon\tau\epsilon$  that follows in 39 seems to show we should read  $\tau\acute{\alpha}\lambda\alpha\nu\epsilon\varsigma$ .

(4) vv. 65—67. In 65 the intrusion of  $\tau\omicron\upsilon\tau\omicron\nu$  seems to have expelled  $\mu\acute{\alpha}\gamma\epsilon\iota\rho\omicron\nu$ , which is clearly required.  $\tau\omicron\nu\ \mu\acute{\alpha}\gamma\epsilon\iota\rho\omicron\nu$ , because Parmeno had been sent to the market to fetch one. In 67 I look on  $\acute{\epsilon}\sigma\tau\acute{\iota}$  as an intruder which has expelled  $\pi\rho\acute{\iota}\nu\ \gamma\epsilon$ . I have as I think rightly supplemented  $\tau\omicron\upsilon\tau\omicron\nu\ \kappa\alpha\lambda\epsilon\acute{\iota}\nu$ , because it is plain from what follows in 80 that it was Demeas' intention to let the cook pass into the house, and then stop Parmeno and question him.

(5) v. 72.  $\epsilon\acute{\iota}$  seems to me out of place here. I read then  $\acute{\eta}\nu$ ,  $\bar{\nu}$  dropped out before the  $\pi$  of  $\pi\nu\nu\theta\acute{\alpha}\nu\omicron\mu\alpha\iota$ , leading to  $\epsilon\acute{\iota}$ .

(6) v. 84. Here in his first edition Van Leeuwen read:  $\tau\omicron\nu\ \acute{\alpha}\nu\delta\rho'\ \acute{\epsilon}\sigma\omega$ . He now reads as I do. Lid. and Scott, s.v.  $\acute{\epsilon}\acute{\iota}\sigma\omega$ , say  $\acute{\epsilon}\sigma\omega$  never occurs in comedy. We find, however, an instance in 332, where, though the MS. has  $\overline{\sigma\omega}$ , there can be no question  $\acute{\epsilon}\sigma\omega$  is rightly read.

(7) v. 90. It seems to me the MS. reading  $\acute{\epsilon}\tau\iota$  is wrong. I read then  $\acute{\epsilon}\pi\acute{\iota}$ .

(8) vv. 94—98. The interpolated verse 95 has affected 94

and led to intrusion of ἐγώ. Headlam's note has led me to this conclusion. In 98 what has disappeared in the MS. between πρόσσεστιν and ἦν is not a letter, but : .

(9) v. 105. The mark of the distinction of persons : follows ἐστίν. I believe εἴπ' to have dropped out before ἔτι. At the beginning of the verse the MS. certainly read τίς δ' ἐστίν, but that is clearly wrong.

(10) v. 175. εἰσέρχομαι gives no sense. It is clear we should read εἰς σ' ἔρχομαι.

(11) v. 179. See Lid. and Scott, s.v. ἄχρις. It seems to me we should read ἄχρι ἄν. To alter ἄχρι ἄν to ἄχρις ἄν, is just what a copyist would be likely to do.

(12) v. 201. Regarding Δημέας as an explanation, I read οὐτ σί.

(13) v. 205. Compare Ἡ Περικειρομένη v. 204, and note on that verse.

(14) vv. 208—211. This passage is evidently very corrupt and confused, and I have endeavoured to restore it. In 210 I do not doubt the MS. read ὄψον παραθήσειν contra metrum.

(15) vv. 230—235. In 230 I take it the MS. read : ἀλλὰ μὴν σὺ κάποφευγε (κ should be σ) κ.τ.λ. In 235 ὦ ἄνθρωποι is plainly corrupt, for who should it be addressed to?

(16) vv. 238—243. In 238 ὅτι I suppose dropped out after the σὺ of σαυτόν. In 243 I look upon περιπατήσω as an explanation. In σεαυτὸν ἀνάλαβε we have an instance of a tribrach in the 7th place. In tragedy I know only two instances, Phoen. 609, and Ion 1154, both as I believe due to corruption, as I have pointed out in my annotations to Euripides.

(17) v. 253. It seems to me Ζεὺς is clearly required. Demeas is explaining to Niceratus that if Zeus took advantage of Acrisius' daughter, he cannot expect a lover of such high degree for his own. I regard ἡξίωσε as an explanation.

(18) vv. 261—263. τέλη gives so much better a sense than πολύ, that I have ventured to substitute it, the more so because the two words as written are not so very different. In 262 it seems to me μέγας should certainly be read for μέλας. In Callimachus, Ep. 53 (Anth. Jacobs.), we have an instance of μέλας



corrupted to μέγας. In the last two verses we read : εἰ δὲ τὸν ἡδὺν | βούλει Πελλαίου βοῦς μέγας εἰς Ἀΐδην (so Planudes) (Cod. Vat. εἰν Ἀΐδην). I read : Πέλλαιον βοῦν μέλαν' οἷσ' Ἀΐδην, rendering, Offer a black Macedonian bull to Hades. There were two corrections of the corrupt εἰς Ἀΐδην, viz. εἰς Ἀΐδην, and εἰν Ἀΐδην. In 262 I take οὐκ ἂν ἀποθάνοι to have arisen from an inept explanation of κείσεται, ἀποθανεῖται. The metaphor is from wrestling. As regards ἂν εἰ in 263 I would compare Medea 941, οὐκ οἶδ' ἂν εἰ πείσαιμι.

(19) v. 268. The MS. assigns τᾶνδον εὐτρεπῇ to one speaker and what follows to another; wrongly as I think. An element of uncertainty affects however any conjecture, in consequence of what goes before being unintelligible.

(20) v. 283. I have no objection in itself to αὐτόν με, as Van Leeuwen and the MS. read, but it seems to me αὐτὸς is here clearly required.

(21) v. 309. I supply ἡσορο between δ and ε̄, where the MS. indicates five letters to have stood, and for ε̄ I read σ̄. At the end of the verse σοι seems to me required. σ̄ I suppose disappeared after ε̄ and was replaced by μ̄.

(22) v. 331. πᾶι I have no doubt is rightly supplied, but all the same τῇν παῖδα seems to me nonsense. τιν̄ I suppose was corrupted to τῇν, leading to the explanation τῇν παῖδα, which expelled οὖν and τί.

(23) vv. 335, 336. There seems to be interpolation here. I have made 335, 336 into one verse, placing it between pointed brackets after 335, 336, which I have enclosed in square brackets.

(24) v. 340. Moschio is alluding to the ridiculous figure soldiers cut on the Attic stage.

## REMARKS TO WOMAN OF SAMOS.

THERE is a considerable amount of obscurity in this play owing to there being so much missing, though fortunately we possess the first Act almost entire. I represent to myself the plot something in this fashion. Demeas in taking Chrysis, as it were off the streets, to live with him, did not intend to burden himself with children, but to expose any that might be born. It happened that, at the same time as Plango had the child of which Moschio was the father, Chrysis had a child, who died immediately after its birth. Through the intervention of Plango's nurse and Moschio Chrysis substituted this child for her own, who was dead, and, though with difficulty, persuaded Demeas to allow her to bring it up, who supposed that he was himself the father, and she the mother. This will account for his seeing her giving the breast to the child in question. Assuming this, a fairly clear idea of what is supposed to have taken place may I think be gathered from the fragments, though of course much will remain obscure. The marriage for which the preparations are being made at the opening of the play is clearly between Moschio and Plango, and it is also clear from what follows that it must have been broken off for the time, owing to Demeas turning Chrysis out of doors, and also no doubt reproaching his son with what he had done, who would of course take Chrysis' part, and remonstrate with his father for turning her out. It is also evident that in the scene between Demeas and Niceratus (belonging as I hold to the fourth Act, so that two Acts will have intervened) the former is fully informed as to everything. It is characteristic of Menander's delicacy of feeling, that he takes care to make what Moschio is charged with less odious by representing him to be the adopted not the real son of Demeas.

Here as ever in these fragments the great master of the comic art comes out in all the brilliancy of his genius, and presents us with two scenes, that fully equal, if they do not surpass,

the best of those we have learnt to admire already. I mean the scene in which Demeas turns away Chrysis, and that scene between Demeas and Niceratus that follows, which for dramatic effect and interest would make the fortune of a play on any stage. Indeed I think, if my version were taken in hand by some skilful playwright, and the dialogue expressed in suitable language, this scene well acted would delight even a modern audience, though presented to them in a detached form. The scene however between Demeas and Chrysis, though in stage effect not so striking, would be even more impressive to that thinking minority whom great writers ever bear in mind. There is a subtle touch, where Demeas is almost betrayed into letting out what he really charges Chrysis with, in that *διὰ τοῦτο, καί* (v. 159), when checking himself he adds, *τί καί*; and also (v. 173) when finding himself moved in spite of himself by Chrysis' remonstrance, and angry at his own weakness, he forgets himself so far as to threaten her with his staff; an action quite foreign to the self-controlled calm temper of the man, who yet feels all the more intensely, because of the strong restraint he places on himself. So, too, in the wild fury of Niceratus it is amusing to see the very sobering effect it has on him to find that Demeas is strong enough to master him. After that he begins to cool down and is willing to listen to reason, and even to irony.

## NOTES TO HERO.

(1) *Argument*, vv. 2, 3. In v. 2 I think that an explanation of τῷ, τρόφῳ, led to what we read. In v. 3 Lefebvre remarks on the incorrect use of ὑποτίθηναι, and Van Leeuwen of γαμῶ. As to the first there is an error of fact as well as form, as appears from vv. 32—36. As to the second, Van Leeuwen as an example of the incorrect use of γαμῶ quotes a fragment of an unknown tragic poet, ἐγάμησεν Ἑλένη τὸν θεοῖς στυγούμενον. A comparison however with Orestes 19 seems to show we should read : ἐγάμησεν Ἑλένην τὴν θεοῖς στυγουμένην. In Medea 606 we find : τί δρῶσα ; μὲν γαμοῖσα καὶ προδοῦσά σε ; But perhaps Euripides wrote συνοῦσα.

(2) v. 19. κατ' ἐμαντὸν is here used in the same sense as κατὰ σαιτὸν in that charming little poem of Callimachus quoted by Diogenes Laertius 1. 80, Ep. 37 (Anth. Jacobs.).

(3) Lefebvre reads vv. 43, 44, thus : εἴρηχ', ὑπέσχηται τ' ἐμοὶ συνοικιεῖν | αὐτήν, διαλεχθεὶς πρὸς τὸν ἀδελφὸν αὐτίκα, what follows πρὸς in 44 being wanting in the MS. But it is clear if that were right Davus would have no cause for anxiety. It would rather appear from the ἀποδημεῖ we find in the next verse, that the man to be conferred with was absent, and therefore could not be Gorgias. Also that there was some hitch, or why should Davus distress himself? All therefore is uncertain, and Van Leeuwen has done well to let the verses alone.

THE LITIGANTS.



## THE LITIGANTS.

(SYRISCUS.) You don't choose to do what is just.

(DAVUS.) Wretch, you belie me. You have no right to what is not yours.

(SYRISCUS.) We must refer the matter to some one.

(DAVUS.) With all my heart. Let us try it out.

(SYRISCUS.) Who then——

(DAVUS.) Any one will do for me. But it serves me right. For why did I tell you?

*(An old man comes upon the stage from the side and approaches them)*

(SYRISCUS.) Will you take this gentleman for our umpire?

(DAVUS.) By all manner of means.

(SYRISCUS, *addressing the old man.*) For heaven's sake, noble Sir, might it please you to bestow on us a little of your leisure?

(SMICRINES.) On you? What about?

(SYRISCUS.) There is a matter we are disputing over.

(SMICRINES.) What do I care?

(SYRISCUS.) We are in search of an impartial judge to settle this affair. If then you are not otherwise occupied, decide between us.

(SMICRINES.) A plague take you fellows! What? Do you go about in goat-skins, and talk of law-suits?

(SYRISCUS.) Yet for all that—it is no long business, and easy to understand. Do us this favour, father. Do not, for heaven's sake, despise us. On every occasion and everywhere justice should prevail. Whoever happens to be present ought to make it his business to see that it should be so, for this is common to the life of us all.

(DAVUS, *aside.*) I have got myself into a controversy with a very tolerable orator. Why ever did I let myself out to him?

(SMICRINES.) Will you abide, tell me, by what I may decide?

(SYRISCUS.) Certainly.

(SMICRINES.) I will hear you. For what should hinder me? You, who have held your peace as yet, speak first.

(DAVUS.) To make things clear to you I shall have to go back a little, and not merely tell you what passed between him and me. About, I think, the 30th, noble Sir, I was tending my flock in the waste adjoining the ploughlands yonder (*he points in the direction from which he and Syriacus have come*), and on that day I was alone by myself. I found there a young child with necklets and other such ornaments.

(SYRISCUS.) That is what it is about.

(DAVUS.) He won't let me speak.

(SMICRINES.) If you interrupt I will come down on you with my staff.

(DAVUS.) And quite right too.

(SMICRINES.) Go on.

(DAVUS.) I do so. I took up the child, I went home with it.

I had in my mind to bring it up; that was my purpose at the time. But in the night I took counsel with myself, as we all do, and turned the matter over in my mind. What have I to do with rearing children and such like cares? Where am I to find the wherewithal to meet such a burden? Why store up trouble for myself? That was how I felt. In the morning I was again tending my flock; this man came up—he is a charcoal-burner—to the spot where I was, to cut logs there; he was an old acquaintance of mine; we chatted together. Seeing I looked thoughtful, “Why so grave?” he says. “Why indeed?” say I, “I have something on my mind,” and I tell him what had happened, how I had found the child, how I took it up. On this he at once, without giving me time to finish, began to entreat me; “So may good luck attend you, Davus (that he kept repeating at every word), give me the child. So may you be happy, so may you be free.”—“For,” says he, “I have a wife; she has lost the child she had just now”—meaning her, who has the child now in her arms.

(SMICRINES.) Did you entreat him as he says?

(SYRISCUS.) I did.

(DAVUS.) The whole day he never let me alone. I gave way



to his importunity: I promised: I gave him the child: he went away calling down on me a thousand blessings; he took and kissed my hands.

(SMICRINES.) Did you do so?

(SYRISCUS.) I did.

(DAVUS.) He took himself off with his wife. Now he meets me, and all at once he claims to have the things that were found with this child,—mere trifles they were, not worth speaking of, nothing,—and he says he is much ill-used because I do not give them up, but claim to keep them myself. I on the other hand say he ought to be grateful for what he obtained, when he entreated me; for even if I do not give him everything, I ought not to be called to account. Even if he had been walking with me, and found this in my company, and it was a case of a find in common, he would have taken his share, and I mine; but now though I alone found, and you were not present, do you suppose you are to have everything, and I nothing at all? In the end I gave you something of my own voluntarily. If then it suits you keep it now; if it does not, and you no longer wish for it, give it me back; so you will wrong no man nor be a loser yourself; but that you should have the whole, part with my freewill, and part by putting force upon me, that is wrong at any rate. I have done. That is all I have to say.

(SMICRINES.) He has done. Don't you hear?

(SYRISCUS.) He has done. Very good.

I say then in reply—He alone found the child, and all this, which he now says is right, and so it was in fact, father; I have nothing to say against it. Praying and entreating I got the child from him; for he speaks the truth. A certain shepherd, one of his mates, to whom he spoke, informed me that he had at the same time found certain ornaments along with this boy. He then, father, comes forward now to claim them. Give me the child, mistress (*he takes the child from his wife, and holds him up so as to face Davus*). The necklets and the tokens he demands of you, Davus;

for he says these were put upon him as ornaments, not to make up a purse for you, and I who am now his legal guardian join with him in the claim: you made me that in giving him to me. The case then you have to decide, noble Sir, is as it seems to me this: Are these gold ornaments, or whatever it may be, to be kept safe for the child, till he is grown up, according to the intention of his mother, whoever she may have been, or is he who stripped him of them to have them, because he was the first to find what was another's. What then? I did not, you will say, demand these things of you, when I received the child. I was not then entitled to speak on his behalf. Nor am I now here to claim anything of you on my own account. "A find in common" indeed! Do not talk of finding anything, where another party has a plaint to bring against you. This is not appropriation but expropriation. Consider this too, father. It may be this child is of a condition above us, and though reared among rustics will have a soul above these things, and will have the spirit to follow his own nature and to bear himself like a free-born man, to hunt lions, to bear arms, to run in matches. You have, I am sure, seen tragedies acted. All this then must be quite familiar to you. Very well. An old goatherd, wearing such a goat-skin as I have on now, found those famous men Neleus and Pelias; when however he discovered they were his betters, he declared the matter, how he found them, how he took them up; moreover he gave to them a wallet containing the tokens, through which they clearly made out all about themselves, and so they became kings who were then goatherds. If then Davus had got hold of these tokens and sold them, so that he might gain twelve drachmas for himself, these men of such lofty souls, and so noble lineage, would have remained all their lives unknown. It is in no way right, father, that I should bring up this creature, but that Davus should make away with that from which his future welfare was to be looked for. It has been through

tokens that one man has been held back from marrying his sister, that another has met with his mother and rescued her, that a third has saved his brother. The lives of all of us are naturally subject to accident, and it behoves us, father, to guard against this by forethought, and foresee these things long before, as far as is in our power. "But give back," he says, "what may not please you." For this he supposes scores against me. There is no justice in that. Because you have to give back some of the child's belongings, do you seek to obtain this besides, so that you may play the knave with more safety in future, if now Fortune has preserved something of what was his? I have finished. Decide that which you hold to be just.

(SMICRINES.) It is no hard matter. All that was with the exposed child is his; so I decide.

(DAVUS.) It is very well. But how about the child?

(SMICRINES.) I shall not decide, I warrant you, that he is to be yours, who would wrong him, but his who has taken his part, and stood up against you, who were about to injure him.

(SYRISCUS.) May all good fortune attend you.

(DAVUS.) A strange decision truly, by all that is holy! It is I who found everything that am stripped of everything, while he who was no finder carries it off. Must I hand over then?

(SMICRINES.) Yes, I say.

(DAVUS.) A strange decision truly, may I have no luck, if it isn't.

(SYRISCUS.) Come, hand me the wallet—

(DAVUS.) My stars, what hard luck is mine!

(SYRISCUS.) at once.

(DAVUS.) Take it.

(SYRISCUS.) And show what is inside, for it is there you carry the things.

(SMICRINES.) Have you got all?

(SYRISCUS.) I think so, unless indeed he swallowed something, while I was pleading, and the cause was going against him.

(DAVUS.) I never should have thought it.

(SYRISCUS.) Good luck to you, noble Sir. (*Smicrines walks off.*)

Such a man should at once be made a judge in every case.

(DAVUS.) What an injustice. Bless us all, a strange decision it has proved truly.

(SYRISCUS.) You were a knave.

(DAVUS.) O you knave, take care now yourself to keep the things for the child. Bear in mind that I shall always have my eye on you. You may be sure of that.

(SYRISCUS.) Go and be hanged. You, mistress, take these things and bring them into the house to my young master. For we will wait for Chaerestratus here, and go out to our work after paying our dues. But first go over these things one by one with me. Have you anything to put them in? (*His wife shakes her head.*) Throw them then into your bosom. (*She holds out her dress. Onesimus comes out.*)

(ONESIMUS.) No one ever saw so slow a cook. At this hour yesterday they had been drinking this good while.

(SYRISCUS.) This seems to be a cock, and a very wakeful one. Take it. But what is this set with gems? An axe, I think.

(ONESIMUS, *aside.*) What is this?

(SYRISCUS.) Here is a ring cased with gold, but itself of steel. The seal is a bull or goat, I can't make out which. One Cleostratus made it, as the letters tell us.

(ONESIMUS.) Let me look at it.

(SYRISCUS.) Here it is. But who are you?

(ONESIMUS.) This is——

(SYRISCUS.) What?

(ONESIMUS.) the ring——

(SYRISCUS.) What ring? for I don't understand.

(ONESIMUS.) of my master Charisius——

(SYRISCUS.) You are crazy.

(ONESIMUS.) which he lost.

(SYRISCUS.) Put down the ring, will you.

(ONESIMUS.) Put down what is ours? But where did you get it from?

(SYRISCUS.) Bless us and save us ! What a misfortune !

What a thing it is to keep safe the belongings of an orphan. Every one who comes near you has at once a mind to make off with them. Put down the ring, I tell you.

(ONESIMUS.) You are making game of me ; the ring is my master's ; I will take my oath it is.

(SYRISCUS.) May I be hanged if I give up anything whatever to this fellow. It is fated ; I shall have to fight it out at law with all of them one after the other. The things are the child's, not mine. (*To his wife*) Something of twisted work, take it ; a purple plume ; go in with the things (*he gives them to her*). (*To Onesimus*) What is this you tell me ?

(ONESIMUS.) What do I tell you ? This is Charisius' ring. He lost it when he was drunk, so he said.

(SYRISCUS.) I am the slave of Chaerestratus : either keep it safe, or give it to me till I hand it over safely to you.

(ONESIMUS.) I choose to take care of it myself.

(SYRISCUS.) It makes no difference to me. For, as I judge, we are both bound here to the same goal.

(ONESIMUS.) They are now at dinner, and it may not perhaps be a suitable time to let him know of this ; to-morrow however——

(SYRISCUS.) I will wait till to-morrow, and I am quite ready, to put it shortly, to refer the matter to whoever your side pleases. I have not come off so badly after all. It seems however I must give up everything else, and meditate what I have to plead before the judges. This is the only way now to keep everything safe.

(*Syriscus follows Onesimus into the house. Here the first Act ends and the second begins, as is shown by the word ΧΟΡΟΥ written across the MS.*)

(ONESIMUS.) I have been more than five times on the point of going and showing the ring to my master, and though he is close at hand at this moment, and quite at leisure, I keep putting it off. Now indeed I am sorry for what I told him before ; for he says pretty often : “ May

a curse light on the fellow who informed me of this." I only hope he may not make it up with his wife, and take and put me out of the way, as the man who informed him and knows all about it. I will take good care not to stir up any more troubles; for here there is a tolerably serious danger.

(HABROTONON *comes out.*) Leave me alone, I pray you (*to some one inside*), and do not torment me. (*To herself*) I have been making a mock of my own self, it seems, without knowing it. See, I am despised. The man has conceived a holy hatred for me. It is too bad. He does not choose I should even lie beside him any more, but apart.

(ONESIMUS.) Shall I give it back to the man I got it from just now? No, that will never do.

(HABROTONON.) Misguided man, why does he throw away so much money? For so far as he is concerned, I should be able at this moment, the more's the pity, to carry the basket of the goddess. For it is now the third day that I am sitting here, matrimonially pure, as they call it.

(ONESIMUS.) How then in heaven's name, how then I pray you——

(SYRISCUS *coming out.*) Where is the man whom I have been looking for everywhere? Here he is. Give back the ring, my good friend, or show it at once to him to whom you mean to show it. Let us have the matter tried. I have to go somewhere.

(ONESIMUS.) My good man, this is how the land lies. The ring is, I know perfectly, Charisius'; but I scruple to show it him; for were I to bring it him it would be much the same as making him the father of the child on whom it was found.

(SYRISCUS.) How so, blockhead?

(ONESIMUS.) He lost this one day at the Tauropolia, when there was a nightly celebration by the women; it is probable then, that here there has been an abuse of a maiden, and that she had this child and of course exposed it. Should then anyone find her and so produce the ring, he would

have clear proof to show, but as it is it will only lead to conjecture and disturbance.

(SYRISCUS.) See to that for yourself, but if you are putting me off, intending that I am to get back the ring, and give you some trifle, you are out of it. I do not mean to go shares in any way.

(ONESIMUS.) Nor do I ask you to.

(SYRISCUS.) I will come, when I have got through my business, for I am now going into the city, and find out what I have to do in this affair.

(HABROTONON.) The child the woman is now nursing within, Onesimus, was found by this charcoal-burner?

(ONESIMUS.) Yes, so he says.

(HABROTONON.) What a pretty child it is, poor dear.

(ONESIMUS.) And this ring too of my master's was found on him.

(HABROTONON.) Bless me! if then the ring is really the young master's, are you going to look on, while the child is brought up as a slave? What do you expect to become of you?

(ONESIMUS.) Just what I say.

(HABROTONON.) Does no one know the mother? He lost it you say at the Tauropolia.

(ONESIMUS.) Yes, when he was drunk, as the lad who attended him told me.

(HABROTONON.) It is clear he fell in with the women who were engaged in the nightly celebration when there was no one with him; for something of the kind happened when I was there.

(ONESIMUS.) When you were there?

(HABROTONON.) Yes, last year at the Tauropolia. For I was playing to the girls and sporting with them, for as yet I did not know what a man is. (*Onesimus looks incredulous*) It is the fact. I will swear I did not.

(ONESIMUS.) But do you know who the girl was? '

(HABROTONON.) I could find out; for she was a friend of the women with whom I lived.

(ONESIMUS.) Did you hear who her father was?

(HABROTONON.) I know nothing. If I saw her though I should recognize her ; she was a handsome girl, I can tell you, and rich, they said.

(ONESIMUS.) Perhaps it is her.

(HABROTONON.) I don't know. She strayed away when she was with us there. Then suddenly she ran up to us crying and tearing her hair ; her splendid Tarantine, of the finest gauze, I assure you, quite ruined ; for it was all in tatters.

(ONESIMUS.) And she had the ring ?

(HABROTONON.) She may have, but she did not show it me, for I will tell you no lies.

(ONESIMUS.) What then ought I to do now ?

(HABROTONON.) You must judge for yourself. But if you are wise and will be guided by me, you will make your master aware of this. For if the girl is a free woman, he surely ought not to be kept in the dark, as you admit yourself.

(ONESIMUS.) Nay, rather let us find out who she is, Habrotonon. For as for telling him, I do not care to do so just now.

(HABROTONON.) I could not do that, before knowing clearly who the man who wronged her is ; for I am afraid of intimating this to no purpose to the women I spoke of. Who knows whether some other of those who were there did not have the ring from him as a pledge and lost it ? He may have given it in pawn when dicing, or as a pledge for his share of a dinner, or he was pressed when engaging himself to do something or other, and so gave it over. A thousand such things are wont to happen at drinking-bouts. Before then knowing who is the wrong-doer I don't choose to look for her, or to make any such intimations.

(ONESIMUS.) What you say is very right. What then is a man to do ?

(HABROTONON.) Look here, Onesimus. Should what has come into my head commend itself to you I will make this affair my own. I will take this ring and go in to him.

(ONESIMUS.) Say on, for I begin to understand.



(HABROTONON.) When he sees it in my hand, he will ask me where I got it from. I will say at the Tauropolia, when I was still a maid, and all that happened to the other I will make my own; for I know most of it.

(ONESIMUS.) Excellent.

(HABROTONON.) If then the thing concerns him, he will at once run on to convict himself, and being in liquor, as he most likely is now, he will begin by blurting out everything. Whatever he may say I will assent to, taking care not to be the first to say anything for fear of mistakes.

(ONESIMUS.) The very thing, so help me.

(HABROTONON.) I will break out mincingly into suitable exclamations as I speak so as to make no mistakes. I will say: "What a shameless man you were to be sure, and how you went for me."

(ONESIMUS.) Good!

(HABROTONON.) "With what force you threw me down. Poor me. What fine clothes I ruined." But before this I mean to take the child itself, and cry and kiss it, and ask the woman who has it where she got it from.

(ONESIMUS.) My stars!

(HABROTONON.) Then to crown all, "A child," I will say, "is already born to you," and I will show him the one that has been found.

(ONESIMUS.) Habrotonon, you are a knowing one.

(HABROTONON.) But should this come out on enquiry, and he appear to be the father, we will look for the girl at our leisure.

(ONESIMUS.) But you have forgot to say, that you are to be free; for thinking you to be the mother of the child he will of course set you free at once.

(HABROTONON.) I don't know. It is what I should wish, no doubt.

(ONESIMUS, *aside*.) You don't know. Oh no, of course not. (*aloud*) But am not I to have some thanks for this, Habrotonon?

(HABROTONON.) To be sure you are. I shall regard you as the cause of any good that comes to me.

(ONESIMUS.) But if you purposely give up looking for the mother, and let the matter drop, so as to leave me in the lurch, what then?

(HABROTONON.) My good man! Why should I? Do you suppose I want children? May I only be free. May this, ye gods, be the reward that comes to me.

(ONESIMUS.) Amen.

(HABROTONON.) You consent then?

(ONESIMUS, *aside*.) I consent with a difference. For should you play me some trick, I will take part against you, and it will be in my power to do so. But for the present let us see if it is so.

(HABROTONON *not getting any answer repeats her question*.) You agree then?

(ONESIMUS.) Certainly.

(HABROTONON.) Quick! give me the ring.

(ONESIMUS.) Here you are.

(HABROTONON.) My sweet lady Persuasion, stand by me as my ally, and cause whatever words I may speak to prosper.

(*She goes in.*)

(ONESIMUS.) Only see! This woman had the wit to find out, that, as with love, so with liberty, you cannot lay hold of it as you would of creatures that walk on the earth. It flutters away elsewhere; it takes another road. As for me I shall be a slave all my days. I am a driveller, a moon-calf, with no foresight in these matters. It may be then I shall get something from her should she succeed; for it would be fair.—But, beshrew me, all these reasonings are beside the mark. Who would look for thanks from a woman? May I only not bring down some mischief on myself! My mistress now will soon be in a precarious condition; for if the girl is found to have a free father, and to be the mother of the child that has now turned up, he will marry her, and his wife that is now will have to give way and quit the house. And now it seems to me I have got my head out of the noose cleverly enough, for it is not I who will be concerned with this. Farewell to meddling. Should you then catch me again playing

the busy-body or chattering, you shall be free to cut out—these teeth of mine. But who is this who comes here? Smicrines is returning from the city . . . . .

(HABROTONON, *coming out*.) I will take him out with me, for poor thing he has been wailing this long time. I can't tell what is the matter with him.

(SOPHRONE.) Unhappy lady, may some god take pity on you.

(SOPHRONE.) Tell me, pray, mistress, where did you get this child you are carrying?

(HABROTONON.) Do you see anything, my dear, that you know among the things the child has? Don't have any fear of me, my good woman.

(SOPHRONE.) You are not his mother?

(HABROTONON.) No. I pretended to be so, not to wrong the mother in any way, but that I might find her at my leisure. Now however——

(SOPHRONE.) Have you found her then?

(HABROTONON.) Certainly; for I see her whom I saw then.

(SOPHRONE.) But who is the father?

(HABROTONON.) Charisius.

(SOPHRONE.) Do you really know this, for certain, my dear?

(HABROTONON.) I know the child's father to be the man whose bride I have before me.

(SOPHRONE.) The lady inside?

(HABROTONON.) Yes.

(SOPHRONE.) Oh happy woman, some god has taken pity on both of you. But I hear a neighbour opening the door to come out. Take me into your house to yourself, so that I may learn from you all the rest clearly. (*She and Habrotonon go in together.*)

(*The third Act ends and the fourth begins.*)

(ONESIMUS *comes out*.) The man is off his head, by Jove he is mad. I mean my master. He has gone melancholy mad, or something else of the sort has befallen him altogether as bad. For just now he stood a long time by the door of the room where his wife was, stooping down and listening. The father of the bride was saying something to her very

angrily, so it seemed ; but how he kept changing colour ! Good people, it is indescribable. "Sweet creature," he exclaimed, "how sweetly you talk," and at the same time he struck his head violently. And again after an interval ; "What an unlucky wretch am I to have such a wife and to be unhappy with her" ; and in the end, as though he had heard all, he took himself off to another room. Within there was gnashing of teeth, tearing of hair, constant outbursts. "Sinner that I am," he kept repeating, "though I had done such a thing, and was myself the father of a bastard, I neither felt nor showed any compassion for her in her trouble, unfeeling savage that I was" ; and he violently reproached some one, and glared angrily with blood-shot eyes. I shudder all over, I am half dead with fear ; for should he in his present temper chance to catch sight of the tale-bearer, he may very likely kill me. Therefore I have slunk out here secretly. Where then shall I betake myself ? To what device ? I am done for. I am lost. He has thrown open the door and is coming out. Ye gods deliver me, if indeed deliverance is possible.

(*He runs off.*)

(*CHARISIUS comes out.*) Yes, I am a faultless man, a man who has an eye to his reputation, and who duly considers what is honourable and what is not ; a blameless man whose life is free from all reproach. I have made a right good and fitting use of my fortune. I have shown here that I am what a human being should be. O thrice unlucky creature, do you then speak big and puff yourself up ? Will you not endure the involuntary mishap of your wife ? I will show you yourself as failing in the like fashion. And she then used you mildly ; but you scorn her, and will prove yourself to be a man ill-starred and unreasonable and hard-hearted. She said indeed to her father the very contrary to what you supposed she would. She said, she had come as the partner of your life ; that she ought not to turn her back on her husband in his trouble. Here is tenderness ! But you the man of lofty soul . . . .

*(Here comes a break and unintelligible fragments of seven verses. I resume with 455.) (This I believe brings us out of the third Act into the fourth.)*

(CHARISIUS.) Why do you plague me, woman?

(HABROTONON.) Don't be angry with me. You know not what you do. The child is your wedded wife's, and yours moreover; no stranger.

(CHARISIUS.) Would it were.

(HABROTONON.) I will take my oath of it.

(CHARISIUS.) What is this you say?

(HABROTONON.) Nothing but the truth.

(CHARISIUS.) This child, you say, is Pamphila's!

(HABROTONON.) It is, and yours as well.

(CHARISIUS.) Pamphila's? Habrotonon, I beseech you, don't make a fool of me.

*(Here comes another gap and two verses which though in themselves intelligible, I do not render because no clear idea can be attached to them.) (The scene which follows certainly belongs to the fifth Act.)*

(SMICRINES.) May the devil take me, Sophrone, if I do not break your head. Will you too undertake to lecture me? I am hasty in taking away my daughter, you old thief, am I? I am to wait I suppose till her precious husband devours my dowry, and to bandy words over my own belongings. Is that what you would have me do?

(A SLAVE.) It is never well to do anything in a hurry.

(SMICRINES.) You shall smart for it soundly if you say another word. It is with Sophrone I am contending. Persuade her to give in, while you have a chance of seeing her. For, Sophrone, so may good luck attend me, I shall on my way home—you saw the pool as you passed by? well then, I will plunge you in it the whole night through till I have made an end of you. You shall learn—I will force you to be of one mind with me, and not to set yourself against me. Ho! lads. Ho! you young fellow. Open some of you. Do you not hear me, lads?

(ONESIMUS *comes out.*) Who is that knocking at the door?  
Oh, that tiresome Smicrines. Have you come after your dowry and your daughter?

(SMICRINES.) I have, you scoundrel.

(ONESIMUS.) And very right too. This diligence is worthy of a prudent man and a man of business, and what is to be netted, bless us all, it is something prodigious.

(SMICRINES.) What the devil——

(ONESIMUS.) Do you think, Smicrines, that the gods have leisure enough to assign good and evil day by day to every man separately?

(SMICRINES.) Whatever are you driving at?

(ONESIMUS.) I will make it clear to you. Speaking roughly there are a thousand cities all told; each has say 30,000 inhabitants: do the gods save or destroy every one of these singly?

(SMICRINES.) How should they? They would have enough on their hands if they did.

(ONESIMUS.) Do they then take no account of us? “But how?” you will say. To each one of us they have adjoined his nature as the guardian of his life. This acting within us proves the bane of one man, should he make a bad use of it, and is the making of another. This is our god, the cause of prosperity and adversity to every one of us; do you then make this god propitious by doing nothing unreasonable or foolish, so that you may prosper.

(SMICRINES.) Is it then my nature, you dog, that is now about doing something foolish?

(ONESIMUS.) It is ruining you.

(SMICRINES.) What impudence!

(ONESIMUS.) But, Smicrines, do you think it a good thing to take away your daughter from her husband?

(SMICRINES.) No one I suppose would call this a good thing; but it is necessary all the same, look you.

(ONESIMUS.) Here is a man who holds what is evil to be necessary. What else but his nature, and that alone, is the ruin of him? And now as you are on the way to do evil a mere chance

has saved you, and you find reconciliation and all difficulties settled. Only don't let me catch you again in some rash act, Smicrines, I warn you. For the time however the charge against you is withdrawn; go then and take up and greet your grandson within.

(SMICRINES.) My grandson, whipping-post?

(ONESIMUS.) You are but a thick-headed fellow, for all your wise looks: was it thus you looked after a marriageable girl? The result is that we are dealing in miracles, and bringing up five-months infants.

(SMICRINES.) I know not what you mean.

(ONESIMUS.) But the old woman knows, I should think; for my master at that time—it was at the Tauropolia——

(SMICRINES.) Sophrone.

(ONESIMUS.) laying hold of her when she had strayed away from the choruses——

(SMICRINES *to Sophrone*.) Do you understand?

(SOPHRONE.) Yes.

(ONESIMUS.) But now there has been mutual recognition, and all is well.

(SMICRINES *to Sophrone*.) Is there anything in what he says, you old thief?

(ONESIMUS.) “So nature willed, that takes no heed of laws,  
And woman's being had no other cause.”

(SMICRINES.) How now? have you turned silly?

(ONESIMUS.) I will repeat you a whole speech from the Auge, Smicrines, if you still don't understand.

(SMICRINES.) You put me past myself with your airs. (*To Sophrone*) Are you quite clear as to what he says now?

(SOPHRONE.) I should think so. I am not so stupid as that.

(SMICRINES.) You speak strangely.

(SOPHRONE.) There could not be a greater piece of good luck.

(SMICRINES.) Is this true that you say? the child——





THE LADY WITH THE  
SHORN LOCKS.



## THE LADY WITH THE SHORN LOCKS.

THE first Act of the play is altogether lost, and the fragments begin with a kind of prologue to the second Act spoken by an allegorical personage, Ignorance, but little of which appears to be wanting. I begin my version as the text does with *προθυμηθείσα*, taking no notice of the supplement, *τρέφειν βρέφος | μόνον*, which appears in Van Leeuwen.

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Resolving to keep the girl, but to hand over the boy to a rich woman, who wanted a child, and who lives in the house yonder. (*She points to the house of Myrrhina, which with the adjoining house of Polemo forms the back-ground of the stage.*) So it was then ; but after the lapse of several years, during which the war and the troubles of Corinth continued, the old woman, having fallen into great poverty, and the girl having grown up, whom you see, and this impetuous young man there, who was a born Corinthian, having become her lover, she gives over the girl to him as her own daughter. And now being worn out, and perceiving her end to be at hand, she no longer kept back what had happened, but tells the young woman how she took her up, and at the same time gives her the swaddling clothes in which she found her. She tells her also of her natural brother, who was unknown to her, bearing in mind what might befall any of us, and seeing him to be her only relation, should she ever need any helper, and providing against anything involuntary taking place between them through me, Ignorance ; for she saw him to be rich and given to wine, and her fair to see and young, and no security in him to whom she had left her. She then died : and this soldier (*pointing to Polemo*) bought this house you see not long ago. Yet though living close to her brother she said nothing about the matter, nor chooses to bring him, who seemed to be a man of fortune, to share with her, but con-

tents herself with what Destiny gave her. She was however seen by him accidentally (he, as I said before, was a forward sort of a man, and ever haunting the house) one evening as she was sending a maid somewhere. When then he caught sight of her at the door, he at once ran up and kissed her, while she knowing beforehand he was her brother did not break from him. At this moment our soldier comes up and sees it all, and at once breaking out into a fury asks him what he means. He takes himself off saying, he would tell him some other time, while she stood weeping, and complained that she might not do this freely. So things were fanned into a flame with a view to the future, and that he might go into a rage. For it was I, Ignorance, that led him on, who naturally was no such man, so that this might be the first step to what was unknown being revealed, and that these two (*she points to Moschio and Glyccra*) might in the end find out those related to them. Should then any one feel displeasure at what he sees (*she points to Glyccra, who appears on the stage with her hair cropped*), and think it an outrage, let him think better of it. For through the divine interposition that which was evil turns to good. Fare you well, spectators, and as before look on us with favour and continue to be our patrons.

(*A slave comes out of Polemo's house.*)

(A SLAVE.) This swaggering master of ours with his warlike airs, this hero who will not allow women to have hair on their heads, is lying on his back bewailing himself. I left him just now having breakfast prepared for them, and his friends are gathered round him to help him to bear the thing more easily. Not then having any other way of hearing how things go here, he has sent me to fetch a garment as he pretends, though he wants nothing, except to keep me on the go.

(DORIS coming out of Polemo's house and speaking to Glyccra within.) I will go to the door and see, my mistress.

(THE SLAVE who is passing along on his way to Polemo turns his head on hearing the door open.) It is Doris. How well she

looks, and how robust. They contrive to keep alive somehow, as it seems to me. But I must be going.

(DORIS *crossing the stage to the door of Myrrhina's house.*) I will knock at the door, for there is none of them outside. She is an unlucky woman who takes up with a soldier, a lawless kind of man in no way to be depended on. O my mistress, how unfairly you are used. Ho lads! He will be charmed to hear she is lamenting herself; for that was what he wished for. (*A young lad comes out.*) My boy, tell—— (*Here follows a gap.*)

(A SLAVE.) A number of drunken young men are on their way here, lads. I think our mistress has behaved splendidly in bringing in the girl into her own house. That is something like a mother. The young master must be looked for. Bring him out at once.

(ANOTHER SLAVE.) Were he here he would certainly have appeared, as it seems to me.

(*Here follows a verse completely illegible, and then the second Act ends and the third begins.*)

(MOSCHIO.) Davus, you have often before this befooled me with false news, for you are a liar and rascal to the core; and even now very likely you are befooling me.

(DAVUS.) Tie me up and flog me at once this very day, if I am befooling you.

(MOSCHIO.) There is something in what you say.

(DAVUS.) Treat me as an enemy . . . .

(*Here follow a number of mutilated and unintelligible verses of which nothing is to be made, except that we find Moschio in 1114 speaks of his rival Polemo, as that God-forsaken brigadier with a plume (ἐπὶ θεοῖς ἐχθρῷ πτεροφόρῳ χιλιάρχῳ). I pass on then to v. 105.*)

(MOSCHIO.) Do you go inside, Davus, and observe all that passes; what she does, where my mother is, whether they seem to be expecting me or not. But I need not go into every detail with you, for you are a sharp fellow.

(DAVUS.) I am off.

(MOSCHIO.) I will walk up and down before the door till you return. Certainly she showed signs of something of the kind when I went up to her that evening; she did not draw back from me, as I ran up, but she embraced me and kissed me. I am not, it seems, a fool to look at, or to speak to—no indeed, by no means I think, but such a man as women are attracted by. But this is no fit time for boasting; now more than ever I should pay my duty to Nemesis.

(DAVUS.) Moschio, she has had her bath, and is sitting in her chair.

(MOSCHIO.) Sweet creature!

(DAVUS.) But your mother is walking about and busy about something or other. Breakfast too is ready, and it seems to me from what is going on they are waiting for you: . . . .

*(Here follows unintelligible matter. I resume at 123.)*

(MOSCHIO.) I must kiss my mother at once on coming in, make up to her in every way, plie her with flatteries, devote myself wholly to her; for how charmingly has she behaved in this affair. But some one is coming out. *(Davus comes out of the house.)* What is this, lad? How hesitatingly you come to me, Davus.

(DAVUS.) Yes, to be sure—you would never have thought it—for when I came and told your mother that you were there, “Don’t talk to me,” says she, and would not even listen to me.

(MOSCHIO.) You certainly said, when she took refuge here with her because she was afraid . . . .

*(Here again follows matter of which nothing is to be made till 141.)*

(MOSCHIO.) You said just now that she had received her here on my account?

(DAVUS.) I said this, you see—Yes, I remember.

(MOSCHIO.) Do you think she is doing this on my account?

(DAVUS.) I can’t exactly say that. But I tried to persuade her.

(MOSCHIO.) Very good. Step this way.

(DAVUS.) Which way?

(MOSCHIO.) Come here, will you, you dog?

(DAVUS.) Plague take it, Moschio, at the time I—I am a dog, I know it.

(MOSCHIO.) You are trifling with me.

(DAVUS.) No, I will swear I am not. If you will listen to me, perhaps she does not choose you should know.

*(Here follows more that is unintelligible. I resume with 160.)*

(DAVUS.) You see I have no money for my journey . . . . .  
Do you go in, and make proper arrangements at once.

(MOSCHIO.) I admit you are right. *(He goes in.)*

(DAVUS.) A narrow escape, by God. Even now I am half dead with fear, for things are not by any means in as good trim as I supposed. *(He follows Moschio into the house. A slave of Polemo's comes on to the stage.)*

(A SLAVE.) He has again sent me with his cloak and sword, that I may go and see what she is doing and tell him. I was within an ace of saying last time that I had found the seducer in the house so that he might jump up and run, only I could not help pitying him, when I saw he was so perfectly miserable; for so he was in fact; it was no dream. The stranger has come; I know him through having seen him on his former visit. All this is very awkward to be sure. But I am forgetting one thing, and that the most important of all—my master I mean, who, should he return on a sudden from the country, will make a fine disturbance on his arrival.

*(Here I believe the third Act ends and the fourth begins. I pass on to v. 217, where first something connectedly intelligible begins.)*

(POLEMO.) You are undoing me by your delays.

(HABROTONON.) I have no one to show me the way.

(POLEMO.) In God's name be off, woman.

(HABROTONON.) I am going.

(POLEMO.) But you will, I think, be of some service; for to be sure, Habrotonon, you know something which is of use in a siege. You know how to plant a ladder, to mount it, to sit down before a place. What are you turning away for, you bitch? You are shocked, are you? No one would believe that of you. (*Habrotonon goes away. Pataecus comes out of Myrrhina's house.*)

(PATAECUS.) The affair was in no way, Polemo, as it was represented to be on your side; that it was your wedded wife——

(POLEMO, *very loudly and angrily.*) What is this you say, Pataecus? What does it matter? I counted her to be my wife.

(PATAECUS.) Don't storm.

(POLEMO.) Who let it out?

(PATAECUS.) Who? Why she did.

(POLEMO.) It is very well.

(PATAECUS.) You may have pleased her for the time; it is not so now, and she has gone away because you did not treat her properly.

(POLEMO.) Not treat her properly! Of all you have said nothing vexes me more than this.

(PATAECUS.) You are in love. That I know very well; what you are doing now is then mere folly. For where do you mean to go, or who<sup>will</sup> will you bring? She is her own mistress. There is nothing left to one, who is in love and in an unfortunate position, but persuasion.

(POLEMO.) But he who seduced her in my absence, has he done me no wrong?

(PATAECUS.) So far as giving you cause to complain he has wronged you, should you come to a discussion of the matter; but if you use force you will have the law against you. The wrong does not admit of vengeance, but only complaint, nor therefore now——

(POLEMO.) Nor therefore now——by God I don't know what to say, except that I shall go and hang myself. Glycera



has left me, Pataecus, Glycera has left me ; but if you think fit to do this, for you know her well, and have often spoken to her, go first and talk it over with her. Be my ambassador, I entreat you.

(PATAECUS.) I am willing, you see, to do so.

(POLEMO.) But, Pataecus, you know how to speak, I suppose?

(PATAECUS.) Tolerably.

(POLEMO.) But, Pataecus, that is wanted ; everything depends upon that. For if ever I have wronged her in any way——If I do not continue to do all in my power——If only you could see the wardrobe she has. Come into my house then and see it, Pataecus. You will pity me the more. Pataecus, it is something to see. What dresses ! And how well she looked when she put on one of them. You have seen her you know.

(PATAECUS.) To be sure I have.

(POLEMO.) Yes, and the air of distinction she had ; it was indeed worth seeing. But what is the use of my talking of this ? Fool that I am, I am speaking for others not for myself.

(PATAECUS.) Nay, it is not so indeed.

(POLEMO.) But you must see the things, Pataecus. Come this way.

(PATAECUS.) I will go in with you. (*They enter Polemo's house together. Moschio comes out of Myrrhina's house followed by an armed slave.*)

(MOSCHIO.) Take yourselves off then, and be quick about it. They have rushed out upon me with spears ; but they would not be equal to taking so much as a swallow's nest, the mountebanks. But I had mercenaries they say ; why these mercenaries they make so much of are nothing but this one Sosia. Of all the men that ever were I think no one lives so wretched a life as myself. For on entering I did nothing of what I am wont to do, nor did I go in to my mother, nor call to me any of those within, but going here into a room apart, I laid myself down very sadly. I have sent in then Davus to my mother

to tell her I am here, nothing more. He, as it seems, makes little account of me, and finding breakfast ready laid out for the family, has been stuffing himself. In the meantime I said to myself as I lay ; My mother will be coming here to tell me from my beloved on what terms she consents to come to me ; so I discoursed with myself.

*(Here there is a gap, after which Pataecus and Glycera appear to be standing conversing at the door of Myrrhina's house. I take it the soliloquy of Moschio, of which the end is lost, concluded the fourth Act and that we are now in the fifth.)*

(GLYCERA.) *(I do not render the words τοῦμοῦ πατρὸς καὶ μητρὸς, in 289)* . . . and bade me have them always by me and keep them safe. Why then do you wish to take them with you? You have recognised the man distinctly enough. What is it then you have in view?

(PATAECUS.) Dearest, let me have your consent for this.

(GLYCERA.) To be sure it shall be done. What else? You of all others are the proper person to have charge of my belongings, I well know, and it is quite right you should have them.

(PATAECUS.) Does any of your maids know where the things are?

(GLYCERA.) Doris knows. *(She addresses some one within.)* Call out Doris here to me some of you.

(PATAECUS.) But in heaven's name, Glycera, don't say a word to any one of what we are now talking about——

(DORIS.) Here I am, my mistress. What is it you would have?

(PATAECUS.) for you must know how fatal it would be.

(GLYCERA.) Bring out the coffer, Doris, in which are the embroidered garments, which I gave you to keep. What are you waiting for, girl?

(PATAECUS, *aside*.) I am inwardly moved, I am indeed.

*(Here comes a gap, and after some unintelligible verses the text proceeds thus.)*

(GLYCERA.) . . . that he might have me as his mistress.

But then it would not have been I but he, who would have wished to conceal this from you (and yet without a moment's hesitation he brought me and my father together), while I should have acted foolishly, and played an odious part, and moreover left both of you under a suspicion, from which you would have found it hard to clear yourselves, and one you in particular could never have wiped out, or the reproach attending it. And did you, Pataecus, come here under this impression, and could you suppose me to be a woman like that ?

*(Here after a few unintelligible verses the papyrus breaks off, the scene which follows belonging to another papyrus discovered some eight years ago.)*

(POLEMO.) I will go and hang myself.

(DORIS.) No don't do that.

(POLEMO.) But what shall I do, Doris? How shall I live, unhappy man that I am, apart from my dearest?

(DORIS.) She will go to you.

(POLEMO.) Good God ! what is that you say ?

(DORIS.) If you make up your mind to have no suspicions in future.

(POLEMO.) There will be nothing wanting on my part, you may be sure of that, for what you say is admirable. Go then, and I will set you free to-morrow, Doris ; but hear what you are to say. *(Doris leaves him and goes into Myrrhina's house.)* She has gone in. Ah me. O anger, heigh ho, you took me as though by storm. It was her brother she admitted, no seducer, but misguided and jealous man that I was, without even questioning her, I went at once into a fury, therefore I will go and hang myself, and I shall do well. *(Doris returns.)* What is it, dearest Doris?

(DORIS.) It is all right. She is coming to you.

(POLEMO.) She was making fun of you.

(DORIS.) Nothing of the sort, I will swear ; but she was putting on her dress. Her father was looking on. You would do

well now to get a victim somewhere, and offer sacrifice on account of the good news, since good fortune has come to her at last.

(POLEMO.) And so I will, by God, for you are quite right as to what I ought to do. The cook is within, let him slaughter the sow.

(DORIS.) But where is the sacrificial basket, and the other requisites?

(POLEMO.) The basket will come in later on. But I will rather take a garland from some altar and place it on my head.

(DORIS, *suppressing a laugh*.) You will certainly look much more in character.

(POLEMO.) Bring me out my darling.

(DORIS.) She was just about coming out and her father with her.

(POLEMO.) Her father! What is a man to do? (*He runs into his house.*)

(DORIS.) My good man, what are you doing? Is not this what you wished? I will go in myself and see if I can be of any use. (*She follows him.*)

(*Pataecus and Glycera come out of Myrrhina's house.*)

(PATAECUS.) I am charmed with what you said just now, I will forgive. Now that you are fortunate to drop the quarrel, that is a sign of a truly Greek turn of mind. Let some one run and call him out at once.

(POLEMO, *coming out*.) I am here. I was sacrificing in honour of the happy event, for I heard that Glycera had found those she had never hoped to find.

(PATAECUS.) You say well. Hear now what I am about to say. I give you this woman for the procreation of lawful children.

(POLEMO.) I accept her.

(PATAECUS.) And three talents dowry.

(POLEMO.) It is well.

(PATAECUS.) Henceforth forget that you are a soldier, and take care to do nothing hasty to those dear to you.

(POLEMO.) Good God! I, who was all but undone, do anything

hasty again! No indeed; not to my Glycera at any rate.  
Only, dearest, forgive.

(GLYCERA.) You are forgiven; for now your fury has turned  
out to be the beginning of our good fortune.

(POLEMO, *very humbly*.) You say well, dearest.

(GLYCERA.) It is because of that I am reconciled to you.

(POLEMO.) Join in our sacrifice, Pataecus.

(PATAECUS.) I have to attend another marriage; for I am taking  
the daughter of Philinus as my son's wife.

(POLEMO.) Prodigious!



# THE WOMAN OF SAMOS.





## THE WOMAN OF SAMOS.

*(Demeas appears in front of his house addressing the audience. The background of the stage consists of this, and the adjoining house of Niceratus.)*

(DEMEAS.) For as soon as I entered, being in the greatest hurry to make preparations for the marriage, after explaining how it was shortly to my household, I told them to get everything in readiness that was needed ; to clean up, to bake, to inaugurate the sacrificial basket. Everything was fairly ready, but the haste with which they had to do it caused a certain confusion, as was natural. The child was thrown straight on to a couch out of the way crying loudly, while they were all calling out at the same time ; bring meal, bring water, oil, charcoal. I myself, for I was giving out some of these things and assisting, had chanced to enter the storeroom, out of which I did not come immediately, for I was engaged in selecting a lot of things and looking round. While then I was there, a woman came down from upstairs. (There happens to be a kind of workroom in front of the storeroom, through which we pass, either to go there, or up-stairs.) She turned out to be Moschio's nurse, an old woman, who had been my slave, but is now free. Seeing the child crying and neglected, and having no idea I was inside, supposing she might chatter safely, she goes up to him, and saying, as they all do, My darling, and, My precious, and, Where is mamma? she kissed it and walked about with it. When then it stopped crying, she says to herself, Ah me ; it seems but yesterday I was nursing that dear child Moschio, and now that a child is born to him. . . . (*Here comes a short gap.*) . . . to a young girl who came running in from outside : Bathe the child, can't you, she says. What is this? is it because it is his father's wedding-day that you take no care of the little one? To which the other

at once, Hush, what are you saying? he is inside. You don't say so. Where? In the storeroom; and then starting off on another tack, She is calling you, nurse, she says, be quick and go. He has heard nothing. How lucky. And she, saying, What a wretched chatterer I am, went off I know not where. I came out then, just as I had gone in shortly before, very quietly, as though I had neither heard nor understood anything; and as I passed I saw this Samian lady holding the child and giving it the breast at the same time; so that it is plain that the child is hers, but who is the father, whether I, or—I am not addressing this to you, good people, nor do I suspect anyone, but I state the facts, and what I have heard myself, and as yet with no feeling of anger. For I can witness to the lad, and I could swear to it, that he has always been well-behaved up to this, and as dutiful as can be to myself. But again, when I consider that the woman who spoke was in the first place his nurse, and further that she spoke without meaning me to hear, and then again look to its being her who loved the child, and insisted on bringing it up against my will, I am no longer master of myself. (*Parmeno is now approaching followed by a cook and his attendant.*) But as good luck will have it, I see Parmeno bringing the cook from the market. I will allow the cook then to pass on, before calling to the other.

(PARMENO.) How is it, cook, you talk all the time as you walk along? I cannot imagine why you carry knives about with you, for you are quite able to cut me into slices by your talk, look you.

(COOK.) What, I, you ignoramus?

(PARMENO.) But I will swear you do, as it seems to me.

(COOK.) I ask then, how many tables you are going to lay out, how many women there are, when dinner is to be served, if I am to get a table-dresser, if you have crockery sufficient, if your cooking-place is in order, if everything else is to be found?

(PARMENO.) You may not be aware of it, my dear fellow, but you are making mincemeat of me with a vengeance.

(COOK.) Go hang.

(PARMENO.) Go hang, yourself, by all means. Pass on in.

*(The Cook and his attendant enter the house; as Parmeno is about to follow them Demeas calls to him.)*

(DEMEAS.) Parmeno. Hey.

(PARMENO.) Does some one call me?

(DEMEAS.) Yes, I do.

(PARMENO.) I salute you, master.

(DEMEAS.) Put down your basket, and come here.

(PARMENO.) Here I am, to serve you.

(DEMEAS.) Nothing, I am sure, that is done here escapes this fellow, for he is a busybody if ever there was one.

*(To Parmeno.)* Go on and open the door. *(He speaks to those within.)* Provide the cook with everything he asks for, Chrysis, but keep an eye on the old woman all of you, so that she may not go near the dishes.

(PARMENO.) In heaven's name, what do you want of me, master?

(DEMEAS.) What do I want of you? Step a little away from the door.

(PARMENO.) Yes, master. *(He moves a little away from the door with Demeas.)*

(DEMEAS.) Listen to me, Parmeno. I do not wish to flog you for many reasons.

(PARMENO.) Flog me? why, what have I done?

(DEMEAS.) Because I know very well there is something you are hiding from me.

(PARMENO.) No, by my soul. So help me——

(DEMEAS.) Have done, wretch. I want no protests.

(PARMENO.) You are quite mistaken in what you fancy, or may I never——

(DEMEAS.) Look at me, fellow.

(PARMENO.) Yes, master.

(DEMEAS.) Say; to whom does the child belong?

(PARMENO.) See now; the child——

(DEMEAS.) Who is its mother?

(PARMENO.) Chrysis.

(DEMEAS.) And who is its father?

(PARMENO.) You, to be sure.

(DEMEAS.) You are lost. You are deceiving me.

(PARMENO.) I?

(DEMEAS.) I know everything perfectly; why hide it from me?—That that child of hers, and to your knowledge, which she is now rearing, is Moschio's.

(PARMENO.) Who said——

(DEMEAS.) You are trifling. Answer me what I ask you. Is this so? Speak.

(PARMENO.) It is not for you as yet to know the rest.

(DEMEAS.) How? not know it? Bring me a strap, lads, that I may lay it on to this scoundrel.

(PARMENO.) No, by heaven, don't.

(DEMEAS.) I will brand you, by God.

(PARMENO.) You will brand me?

(DEMEAS.) Or speak.

(PARMENO.) I am lost.

(DEMEAS.) Where, where are you off to, whipping-post? Stop him. "Oh city, where Cecrops dwelt, oh sky that spreads above us, oh"—Why exclaim, Demeas? why exclaim, you fool? Control yourself. Have patience. For Moschio does you no wrong. This, good people, may seem a strong thing to say, but there is something in it. For if this son of mine had done this of set purpose, or overcome by love, or through hatred of me, he would still have been of the same mind, and would have been glad to injure me; but now he has cleared himself to me, by gladly accepting this marriage which has turned up for him. It was not then through love, as I then supposed, that he was eager for it, but he wished to escape at length from my Helen within. For it is she who is the cause of what has happened. She no doubt seduced him when in his cups, at a time he was not rightly himself. Such things are often the effects of strong drink, and of youth, which, when it finds an opportunity, is apt to plot against its neighbours. For I cannot even now think it likely that one who was well-

behaved and modest with all, even those who were strangers to him, should have borne himself so towards me, not though he were ten times adopted, and no begotten son of mine; for it is not that I look to, but his character. But that a wretched harlot—but what? No, she shall not get the better of you, Demeas. It is now you must play the man. Forget your fondness, cease to love; and then conceal what has happened, as far as may be for your son's sake, and send this vile creature packing out of the house to the dogs. You have as a pretext, that she took up the child. Don't let anything else appear, but bite your lips and endure; hold out manfully.

(THE COOK *comes out saying as he does so to his attendant.*) Is Parmeno perhaps here in front of the door, lad? The man has run away from me without helping me in any way.

(DEMEAS *pushing him violently on one side.*) Take yourself out of my way.

(THE COOK.) Bless me, what is this, lad? A mad old fellow has rushed in here. Whatever can this mischief be, and why have I met with it? By God, he is mad, as it seems to me. He is shouting loudly enough in all conscience. A pretty story if he makes a heap of potsherds of my dishes which I have laid out. He has opened the door. May the devil take you, Parmeno, for bringing me here. I will stand aside a little out of the way. (*Demeas and Chrysis come out of the house together.*)

(DEMEAS.) You hear me, don't you? Begone.

(CHRYISIS.) And where should a poor creature like me go?

(DEMEAS.) To the dogs, I suppose.

(CHRYISIS, *crying.*) I am a most unhappy woman.

(DEMEAS.) Yes, to be sure. You are to be pitied. I will put a stop, I think, to your——

(CHRYISIS.) Doing what?

(DEMEAS.) Nothing. You have everything; the child, the old woman. Take yourself off at once.

(CHRYISIS.) Is it because I took up the child——

(DEMEAS.) Yes, because of that, and——but why do I say and? because of that. That is what I complain of.

(CHRYISIS.) I don't understand.

(DEMEAS.) For you did not know when you were well off.

(CHRYISIS.) I did not know? What do you mean by this?

(DEMEAS.) And yet you came to me here in a plain cotton dress; you understand that I suppose?

(CHRYISIS.) What then?

(DEMEAS.) Then I was all in all to you, when you were badly off.

(CHRYISIS.) And what else are you now?

(DEMEAS.) Be silent. See I hand over to you everything that is yours; your wardrobe, your maids, your ornaments. Leave my house.

(CHRYISIS, *aside*.) This is some sudden fit of anger. I must make up to him. (*aloud*) My good man, look here——

(DEMEAS.) Don't talk to me.

(CHRYISIS.) Don't be angry.

(DEMEAS.) Another now will content herself, Chrysis, with what I have to offer, and sacrifice to the gods.

(CHRYISIS.) What is this?

(DEMEAS.) But you have provided yourself with a son; you have everything.

(CHRYISIS.) Not so; for you are angry with me.

(DEMEAS, *raising his staff*.) I will break your head, woman, if you go on talking with me.

(CHRYISIS.) And you will do right. But see (*she advances towards him*) I meet you half-way.

(DEMEAS.) You, who were a personage in our city, will now see clearly what you really are. The women of your class, Chrysis, hurry to where dinners are given for a reward of only ten drachmas, and drink wine until they die of it, or else they starve, unless they do this readily and quickly. You will, I know well, find this out for yourself as well as any one, and will learn who you are, and how great is your error. Don't stir. (*Demeas goes into the house leaving Chrysis standing before the door.*)

(CHRYISIS.) I am the most unhappy woman on earth.

(NICERATUS *comes out of his house.*) This sheep I have sacrificed will furnish the gods and goddesses with everything that belongs to them. For it has blood, gall sufficient, goodly bones, a great spleen, all the Olympians have need of. I will cut up the fleece then and sent it to my friends to taste; for this is all I have left. But, bless me, what is this? Here is Chrysis standing before her door crying. Yes it is her and no one else. Whatever has happened? (*addressing Chrysis.*)

(CHRYISIS.) Your excellent friend has turned me out of doors. That is all.

(NICERATUS.) Bless us and save us! who? Demeas?

(CHRYISIS.) Yes.

(NICERATUS.) Why?

(CHRYISIS.) Because of the child.

(NICERATUS.) Yes; I heard from the women that you had taken up an infant and were rearing it. You must have been off your head. But he is a pretty sort of fellow.

(CHRYISIS.) At the time he was not angry, but just now after an interval. He told me to get everything ready for the marriage, and in the meantime he rushes in like a madman and shuts me out.

(NICERATUS.) The man has turned crazy.

*(This fragment breaks off here. It contains the first Act almost complete.)*

*(The following fragment lands us apparently in the fourth Act. Niceratus appears in front of his door disputing with a woman, while Demeas stands at his own door watching him. I do not render ἀλλὰ πάλιν ἐλθὼν in 203, for as the words stand it is impossible to do so with any certainty.)*

(A WOMAN.) What the plague! One moment, my good sir. (*Niceratus rushes into the house.*) He is gone. The fat is in the fire, it is all over.

(DEMEAS.) By God when he hears of it he will be angry, he will clamour. He is a rough sort of man, one you cannot

jest with, of a stubborn temper. He will say, I should have guessed it; that I have behaved abominably. He will swear I ought to be shot. Bless us how he cries out. He exclaims he will take the child and burn it, and then serve it up roast to its mother as a relish. He has opened the door. (*Niceratus rushes out.*) He is not a man. He is a cloudburst or a whirlwind.

(NICERATUS.) Demeas, Chrysis is conspiring against me and behaving intolerably.

(DEMEAS.) What do you mean?

(NICERATUS.) She has persuaded my wife and the girl to admit nothing whatever; she holds on to the child, and says she will not give it up, so don't be surprised if you hear I have murdered her.

(DEMEAS.) Murdered her?

(NICERATUS.) Yes, for she knows all about it.

(DEMEAS.) No, don't do that, Niceratus.

(NICERATUS.) I thought I would let you know beforehand.  
(*He rushes into the house again.*)

(DEMEAS.) He is off his wits. He has rushed in. What is a man to do in such a difficulty as this? I never remember, no never, to have found myself in so tight a place. By far the best thing to do is to make a clean breast of the whole affair. But, bless me, he is coming out again.  
(*Chrysis rushes out of the house with a child in her arms pursued by Niceratus.*)

(CHRYISIS.) What is to become of me? What shall I do? Where shall I fly? He will get hold of my child.

(DEMEAS.) This way, Chrysis.

(CHRYISIS.) Who calls me?

(DEMEAS.) Run in there. (*Chrysis runs towards the house of Demeas.*)

(NICERATUS.) Where are you going? where are you running to?

(DEMEAS.) Bless us all! I am in, it seems, for a fight to-day.  
(*He puts himself in front of Niceratus.*) What are you about? Who are you in pursuit of?



(NICERATUS.) Get out of my way, Demeas; let me get hold of the child, so that I may hear all about it from the women. (*Niceratus finding Demeas does not move, raises his staff.*)

(DEMEAS.) He is crazy. Are you going to strike me?

(NICERATUS, *trying to push him out of the way.*) I strike you? Take yourself out of my way at once.

(DEMEAS, *grappling him.*) Nay, do you get out of mine. (*To Chrysis who has stood still paralysed with fear*) Run away, Chrysis. (*She enters the house.*) (*They struggle.*)

(NICERATUS.) He is stronger than me.

(DEMEAS.) Leave the spot before I do.

(NICERATUS.) I protest against this.

(DEMEAS.) But, Niceratus, you were raising your staff against a woman.

(NICERATUS.) How so? what is this you assert? It is false.

(DEMEAS.) But you were, you know.

(NICERATUS.) Give me up the child at any rate.

(DEMEAS.) What? my child? nonsense.

(NICERATUS.) It is not your child. (*He makes a rush towards the house.*)

(DEMEAS.) Man, what are you about? (*Finding Niceratus takes no notice he shouts at the top of his voice*) Hey!

(NICERATUS, *turning his head.*) Cry out if you like, but I will go in and kill the woman.

(DEMEAS.) What is to be done? This looks bad. (*To Niceratus*) I won't let you. Where are you off to? Stop, will you? (*He runs after Niceratus, and lays hold of him.*)

(NICERATUS.) Keep your hands off me.

(DEMEAS.) Control yourself then.

(NICERATUS.) Demeas, it is clear you are wronging me, and that you know all about it.

(DEMEAS.) Ask me then, and don't trouble the woman.

(NICERATUS.) Is it your boy then who has played me this trick?

(DEMEAS.) Stuff and nonsense. He will marry the girl. But it is not exactly that. Come then and walk up and down with me here for a while——

(NICERATUS.) I walk up and down with you?

(DEMEAS.) and recover yourself. Tell me, Niceratus, have you not heard from the tragedians, that Zeus turned himself to gold, and got in through the roof, and had to do with the girl they had shut up?

(NICERATUS.) And what if I have?

(DEMEAS.) Perhaps it shews we ought not to be surprised at anything. See to your roof, and look if it leaks anywhere.

(NICERATUS.) It leaks pretty well all over. But what has this to do with it?

(DEMEAS.) Zeus now becomes gold, and now water, you see. It is his doing. How quickly we have hit on it.

(NICERATUS.) Do you make fun of me besides?

(DEMEAS.) No, I will swear I do not. But you will allow you are a man in a position far inferior to Acrisius; if then in her case it was Zeus, why in your girl's case——

(NICERATUS.) I have been done, I know. It is Moschio who has dished me.

(DEMEAS.) He will marry her. Have no fear as to that. But this creature that is born comes from the gods; of that I am certain. I can tell you of numbers who are walking about among us, and owe their origin to the gods. Why then do you think this an unheard of thing to have happened? Let us take first that Chaerephon you know of, who is dined at no cost to himself, does not he seem to you to be a god?

(NICERATUS.) Certainly; for what am I to do? I am not going to dispute with you to no purpose.

(DEMEAS.) You are a sensible fellow, Niceratus. Androcles lives all these years; he brings up a family, he farms the taxes, he struts about majestic and white-robed; though one should trip him up, he will find his feet again: is not he a god? Pray then that this may turn out well; burn incense . . .

*(Here follow three unintelligible verses.)*

(NICERATUS.) I will take what has passed inside in good part, and as to this affair of mine I thank you——

(DEMEAS.) You flatter me.

(NICERATUS.) and I thank heartily all the gods as well, for I have found nothing of what I then supposed to be true.

*(The fourth Act ends and the fifth begins.)*

(MOSCHIO.) At the time, finding myself free from the charge I before lay under, I was content, and thought this piece of good luck that had befallen me might suffice. Now, however, when I go over the whole thing in my mind I am quite beside myself, and am greatly moved in regard of the fault my father supposed me to have been guilty of. If then all was well with the girl, and there were not so many things in the way, my oath, my affection, time, habit, all of which constrain me, he should not have it in his power to charge me again with anything of the kind, but I should have taken myself off to Bactra or Caria, and served as a soldier there. But now, dearest Plango, for your sake I will do nothing spirited; for it cannot be, nor does Love who now lords over my mind allow of it. I will not, however, suffer this to pass altogether meekly or tamely, but I am resolved at any rate to give him a fright, if only in words, by saying I am off: thus he will take care in future not to use me ill in any way, when he sees I do not take this lightly. But here comes the man I most of all wished for, and in the very nick of time.

(PARMENO *comes out of the house.*) By all that is holy I have done a silly and contemptible thing. I have done no wrong, and yet I have taken fright and run away from my master. What then have I to charge myself with that would justify this? Let us go into everything separately and see. My young master committed himself with a girl of free condition. This, I suppose, is no fault of Parmeno's. She had a baby. Parmeno had nothing to say to that. The child came into our house. It was he brought it there not I. One of the household confessed to this at the time. How was Parmeno to blame here? In no way. What was there then to make you run away, stupid? Because an old dotard threatened you. Absurd.

(*Here follows (210—212) some unintelligible matter.*)

(MOSCHIO *calls to Parmeno.*) Here, you fellow.

(PARMENO, *with a grin.*) I salute you.

(MOSCHIO.) Have done with this fooling. Go in at once——

(PARMENO.) What to do?

(MOSCHIO.) Fetch me a cloak, and any sword you can come across.

(PARMENO.) Fetch you a sword?

(MOSCHIO.) And look sharp.

(PARMENO.) What for?

(MOSCHIO.) Go and do what I tell you, and don't chatter.

(PARMENO.) But what is all this about?

(MOSCHIO.) If I take a strap——

(PARMENO.) Don't do that, I am going.

(MOSCHIO.) Why do you linger then? My father will now come; he will entreat me to remain; he shall do this to no purpose for a time; for so it must be; then when I think fit I shall let myself be persuaded. It is necessary then for me to act my part well, to which, I much fear, I am unequal——Here is the very thing I am talking of. He is coming and is opening the door. (*He stands with his back to the door, and pretends to think it is Parmeno who comes out.*)

(DEMEAS.) You seem to me to be quite at sea as to matters here. You know nothing and have heard nothing clearly, and yet you disturb yourself to no purpose. If, however, there is anything you would have of me——

(*Here follow two unintelligible verses.*)

(MOSCHIO.) Why don't you bring it me, fellow?

(DEMEAS.) They have, to be sure, been waiting for you this long time.

(MOSCHIO.) For me? why for me?

(DEMEAS.) For whom then? Why do you linger? You are fortunate. There is nothing evil inside. Cheer up.

(MOSCHIO.) What do you mean? Do you take on you to lecture me, you blackguard?

(DEMEAS.) My boy, what are you saying? Moschio!

(MOSCHIO.) Run in at once, and bring me out what I tell you.

(DEMEAS.) I am dumb-founded.

(MOSCHIO.) Do you still keep chattering, fellow?

(DEMEAS.) I am going, you may be sure; but a heavy misfortune has come upon me.

(MOSCHIO.) Stay. I have something I wish to ask you. (*To the audience*) I must take him in hand now. But should he, good people, not beseech me to stay, but grow angry and allow me to go away, what is to be done? Perhaps, however, it would be best to do nothing of the kind but to let it alone, for, as you well know, I shall cut an absolutely ridiculous figure on my return.



THE HERO.





## THE HERO.

### *Argument.*

A MAIDEN having born twins, a boy and a girl, gave them to someone to bring up ; then afterwards she married her seducer. But the man who brought them up deposited them as a pledge with him, not knowing that he was their father. Thereupon a certain slave fell in love with the young woman, supposing her to be his fellow-servant. It happened, however, that a certain neighbour had forcibly deflowered the girl. The slave then desired to draw the blame to himself, while she who was her mother, though she knew it not, was much displeased. It then came to light who the twins were, and the old man recognised and found his own, while the girl's ravisher gladly married her.

---

The back of the stage I take to be formed here by the house of Plango's parents, and that of her ravisher. Of the *Dramatis Personae*, Geta, Davus and Gorgias are known to us from the scene which follows. Myrrhina and Phidias I take to be Plango's parents, Laches her ravisher, Sophrone Myrrhina's nurse, Sangarius the name of a slave.

(GETA.) It seems to me, Davus, that you must have committed some enormity, and it is plain you are now very uneasy, and expecting that the mill and fetters are awaiting you. For why do you keep striking yourself on the head, and come to a stand, and pull at your hair? Why do you sigh?

(DAVUS.) Heigh ho !

(GETA.) It must be what I say, you dog. Would it not be best then, if you have hidden within some little treasure you have scraped together, to give it to me for the time, while you are still in doubt as to what may become of you? Whatever it may be, I really feel for you. Tell me all about it.

(DAVUS.) I don't know what you may have taken into your head, I tell you ; but I am entangled in a most troublesome affair, Geta, that quite wears me out and is the ruin of me.

(GETA.) May the devil take you.

(DAVUS.) For heaven's sake, Geta, don't curse a man who is in love.

(GETA.) What do you say ? You are in love ?

(DAVUS.) That is so.

(GETA.) Does your master perhaps give you an extra ration ? That is bad, Davus. Maybe you are overfed.

(DAVUS.) I have been moved in my soul by a maid I am in the habit of seeing, who was brought up with me ; an innocent creature, Geta, and of a condition like my own.

(GETA.) Is she a slave then ?

(DAVUS.) She is and she is not. She is in a way. There was a shepherd, Tibeius, who lived here ; he came from Ptelea, and had been a slave when he was young. He, so he said, was the father of those twins, Plango, whom I am in love with——

(GETA.) Now I understand.

(DAVUS.) and the lad Gorgias ——

(GETA.) He who takes care of the sheep here ?

(DAVUS.) Yes. His father, Tibeius, then, when he was already old, borrowed a mina for their support from my master, and again (for there was a dearth) another mina ; and after that he pined away.

(GETA.) I suppose because your master would not give a third.

(DAVUS.) Maybe. But after he was dead, Gorgias, managing to scrape together some trifle, buried him, and when the funeral rites had been duly performed, came here to us, bringing his sister with him, and is staying on to work off the debt.

(GETA.) But how about Plango ?

(DAVUS.) She spins wool in company with my mistress, and waits upon her, a girl, I assure you——You are laughing at me, Geta.

(GETA.) No, I will swear I am not.

(DAVUS.) very well-behaved and modest.

(GETA.) What then are you about? What are you doing to help yourself?

(DAVUS.) Lord bless you, I have not even attempted to make up to her on the sly, but I have told my master, and he promises . . . .

*(Nothing can be made of the nine imperfect verses which follow, after which the fragment breaks off.)*



## APPENDIX.

### Σάπφω Ὀιδή α.

As a supplement I offer a text of the two Odes of Sappho, and also of two fragments of the three so ably dealt with by Mr. Edmonds in the *Classical Review* for June, 1909, pp. 99—104. For missing words supplied I am chiefly indebted to him. Where I differ from him I have noted it. As regards to the Odes, for a comparison of the various readings on which my text is founded, I refer to Bergk's *Lyrici Graeci*, and to the various readings given at the end of Weiske's edition (Lips. 1889) of the *Περὶ Ὑψους*; also to text of first Ode given in Sylburg's ed. of Dionysius, Vol. 2, p. 26 (Francofurti, 1586).

ποικιλόφρον, ἀθάνατ' Ἀφρόδιτα,  
παῖ Δίος, δολόπλοκε, λίσσομαί σε,  
μή μ' ἄσασι μήδ' ὀνίαισι δάμνα  
πότνια θῦμον·

ἀλλὰ τυτὶδ' ἔλθ', αἴποτα κατέρωτα 5  
τᾶς ἔμας αὖδως αἰοῖσα πόλλας  
ἔκλυες, πάτρος δὲ δόμον λίποισα  
χρῦσιον ἦλθες,

ἄρμ' ὑπαξεύξαισα· σ' ἔκαλα δ' ἄγον 10  
ᾠκεες στρουθοὶ πτέρυγας μέλαιναν  
πύκνα δινεῦντες προτὶ γᾶν ἀπ' αἴθε =  
ρος διὰ μέσσω.

v. 9. σ' ἔκαλα δ'. Codd. Dionys. and Herod. κάλοι δέ σ'. v. 11. προτὶ γᾶν. Codd. Dion. ἀπ' ὠράνω. The crasis of,  $\bar{\omega}$ ,  $\bar{\alpha}\iota$ , seems to me inadmissible, and I regard ὠράνω as an expl. of αἴθερος, which has expelled προτὶ γᾶν. cf. the expl. δεῦρο in 16, which is found in two MSS. of Dionysius, and in Sylburg's text. I connect διὰ μέσσω with δινεῦντες.

αἶψα δ' ἐξίκοντο, σὺ δ', ᾧ μάκαιρα,  
μειδιάσας ἀθανάτῳ προσώπῳ  
ἦρε', ὅττι δηῦτε πέπονθα κῶττι 15  
δὴ σε κάλημι,

κῶττι μοι μάλιστα θέλω γένεσθαι  
 μαινόλα θύμῳ, τίνα δὴ πύθωμαι  
 μάψ σ' ὑγινεῖσαν φιλότατι, τίς σ', ὦ  
 Ψάπφ', ὑδικήει

20

v. 20. Ψᾶπφ' = Ψάπφᾶ not Ψαπφοῖ.

καὶ γὰρ αἱ φεύγει, ταχέως διώξει,  
 αἱ δὲ δῶρα μὴ δέκετ', ἀλλὰ δώσει,  
 αἱ δὲ μὴ φιλέει, ταχέως φιλήσει.  
 κὼς σύ κε μαίοις.

v. 24. i.e. καὶ ὥς ἂν σὺν θέλοις (μαίοις expelled by expl. θέλοις).

ἔλθε μοι καὶ νῦν χαλέπαν δὲ λῦσον  
 ἐκ μερίμναν, ὅσσα δέ μοι τέλεσσαι  
 θῦμος ἱμέρρει τέλεσον, σὺ δ' αἶ  
 σύμμαχος ἔσσο.

25

v. 28. I suppose δ' αἶ to have been corrupted to δέ, and hence MS. αὔτα.

### Ὀιδή β.

φαίνεται μοι κῆνος ὕσος θεοῖσιν  
 ἔμμεν ὦνερ, ὅστις ἐναντίος τοι  
 ἰζάνει, καὶ πλασίον ἄδν φωνεῖ=  
 σας αἶει τε,

v. 4. Cat. 51, 4. has, spectat et audit. ἐπακούει only expresses audit, αἶει both. Constr. καὶ πλασίον αἶει ἄδν φωνείσας τε καὶ κ.τ.λ.

καὶ γελαίσας ἱμέροεν, τό μοί τ' ἂν  
 καρδίαν ἐν στήθεσιν ἐπτόασεν,  
 ὥς σε γὰρ φίδω βρόχῳ μ', Ἄτθι, φώνας  
 οὐδέ τι ἔκει.

5

v. 5. ἂν = ἀνά, connected by tmesis with ἐπτοασεν. τ' ἂν misread τάν led to ἄν. βροχέως false expl. of βρόχῳ, which expelled Ἄτθι. Cf. Cat. 51, 6—8, where I would supply, Vocis adusque. (lit. not even a little bit of voice reaches me.) v. 7. φίδω = φιδέω.

ἀλλὰ καὶ μὲν γλώσσα φέφαγε, λέπτον δ'  
 αὐτικά χρῶ πῦρ ὑπαδεδρόμακεν,  
 ὀππάτεσσι δ' οὐδὲν ὄρημι, βομβέ=  
 οἰσι δ' ἀκουαι.

10

vv. 11, 12. βομβέοισι. Cf. φορέοισ'. Theoc. 28, 11.

ἐκ δέ μοι φίδρωσ χέεται, τρόμος δὲ  
παῖσαν ἄγρει, χλωροτέρα δὲ ποίας  
ἔμμι, τεθνάνκην δ' ὀλίγῳ ἔπιδεύην  
φαίνομαι ὅλλα.

15

v. 13. The MS. readings seem to be a confusion of two readings, καὶ δέ μοι, and, ἐκ δέ μοι. v. 16. ὅλλα (i.e. ὅλα)=πάντα. The supposed verse which follows (where note all the MSS. have καὶ contra metrum), seems to me to be made up from a marginal grammatical note, which I suppose to have run thus: ὅλλα· πάντα. ὅλλα πάντα τολμητὴν εἶπε καὶ πένητα. i.e. ὅλλα τολμητὴν εἶπε τὸν πάντα τολμητὴν, καὶ ὅλλα πένητα τὸν πάντα πένητα.

## Ἀπόσπασμα α.

λείπει. ρ. λείπει.

τεθνάνκην δ' ἀδόλως θέλω,

Perhaps for, ἀδόλως, we should read, ὕφελ', ὥς. οφελως supposed to = ἀφελῶς expl. by ἀδόλως.

ἃ με ψισδομένα κατελίπανε.

(For ψισδομένα see Hesych.)

πόλλα, καὶ τόδ' ἔειπεν ὦν·

MS. ειπ. λείπει. Edm. ἔειπέ μοι·

ᾧμ', ὥς δεῖνα πεπόνθαμεν,

5

Ψάπφ'· ἡ μάν σ' ἀέκοισ' ἀπυλιππάνω.

τὰν δ' ἔγω τίδ' ἀμειβόμαν·

χαίροισ' ἔρχεο κάμεθεν

μέμναι. φοῖσθα γὰρ ὥς σε πεδήπομεν.

MS. μεμναισθ'οισθα.

αἱ δὲ μὴ, ἀλλὰ σ' ἔγω θέλω

10

ὄμναισαι τὰ σὺν λάθεται,

MS. τ . . ν . . θειαι

ὅσσ' ἄμμες τε σὺ καὶ κάλ' ἐπάσχομεν.

MS. οσσ . . . . . καικαλεπασχομεν, Edm. ὅσσ' ἄμμες φίλα.

πόλλοις ὥς στεφάνοις ἴων

MS. πο . . . . . οισιων. Edm. πόλλοις ἃ στεφάνοις.

καὶ βρύδων γλυκίων γ' ἔμοι

MS. καιβρ . . . . . κίωνγνμοι.

καὶ π πλόκων παρ ἔμοι περέθηκας,

15

MS. καππ . . . . . παρ.

καὶ πόλλαις ὑπαθυμίδας ἰ

MS. και πο . . . . . θυμιδας

πλέκταις ἀμφ' ἀπάλα δέρα

MS. πλεκ . . . . . απαλαι.

ἀνθέων ἑκατον πεποημμέναις.

MS. ανθεωνεκ . . . . πεποημμεναις.

καὶ πόλλω νέαρον σὺ χρώ

MS. πολλων . . . . νσυχρω

βρενθείω προχόω μύρω

20

MS. πρ . . . . . ω

ἐξαλείψω καὶ βασιληῖω.

MS. εξαλειψαοκα. λείπει.

καὶ στρώμνας ἔπι κημένα

MS. καιστρωμν. λείπει.

ἀπάλαν πὰν ἐδητύων

MS. απαλανπαν. λείπει. First syl. of ἀπάλαν probably long as in Theoc. 29. 5, who would hardly have lengthened it without authority. ἀπάλα gives a perfectly good sense, and is only I think treated as corrupt because of quantity of first α. πὰν adverbial. Edm. makes πὰν = πάντα, connecting with πόθον.

ἐξίης πόθον . . . .

MS. εξισησποθο. λείπει.

### Ἀπόσπασμα β.

λείπει.

πηλόροις ἐνὶ Σάρδεσιν

MS. λείπει. σαρδε. λείπει.

ναίει, πόλλακι τυῖδε νῶν ἔχρισσα

MS. λείπει. λακουτυιδε.ωνεχοισα.



ὅν ποτ' ἔζωέ τ' ἐς βίον, ὥς ἔχεν

MS. ωσπο . . ζωομενβ . . . . . σχεν. Edm. ὥς ποτ' ἐζώομεν βίον, ἃς ἔχεν. ὅν ποτ' ἔζωέ τ' ἐς, was I think corrupted to ὅποτ' ἐζώετε, leading to MS. reading.

δὴ θέα σ' ἰκέλαν ἄρι =

5

MS. σεθεας and so Edm. θέας read for θέα σ' led to δὴ being replaced by σέ.

γνώτα, σῆ δὲ μάλιστ' ἔχαιρε μόλπα.

MS. γνωτασε. Edm. γνώτας σῆι.

νῦν δὲ Λύδαισιν ἐμπρέπεται γυναί—

κεσσιν, ὥς ποτ' ἀελίω

δύντος ἃ βροδοδάκτυλος μεάννα

MS. μην (intending I suppose μήνη), Edm., σελάννα. For μεάννα comp. γῆ, γέα. It is not likely σελάννα should have been changed to μήνη.

πὰρ τὰ περρέχοισ' ἄστρα, φάος δ' ἐπί =

περρέχοισα = ὑπερέχουσα. πὰρ ἄστρα, prae stellis. Cf. Hor. C. I, 12, 46—48. ἐμπρέπεται (v. 7.) to be repeated after μεάννα.

σχει θάλασσαν ἐπ' ἀλμύραν

ἴσως καὶ πολυανθέμοις ἀρούραις.

ἃ δ' ἐέρσα κύλα κέχυται, τεθά =

λαισι δὲ βρόδα κῖπαλ' ἄν =

θρυσκα καὶ μελίλωτος ἀνθεμώδης.

15

πόλλα δὲ ζαφοίταισ', ἀγόνας ἐπι =

μνάσθεις' Ἀτθιδος, ἰμέρω

Edm. ἰμέρω.

λέπταν ποι φρένα κῆρ δ' ἄσα βόρηται.

MS. λεπτανποιφρενακηρασαβορηται. βόρηται = βαρέϊται. Edm. takes βόρηται to be from a middle βόρηναι with the sense of βιβρώσκω. ποι = που. Cf. Pind. Pyth. 5, 136, where Schneid. reads τοι. Edm. also reads φοι for ποι, and omits δ' before ἄσα with MS.

κήθυι τ' ἔλθην ἄμμ' ὄξυ βόα· τὰ δ' οὐ

νῶν γ' ἄπυστα, νύξ δὲ πέλοψ

20

MS. νωνγαπυστανυξ . . . . . πολυω. λείπει. Edm. νύξ πολύως. The MS. γὰρ (for . . . ρ should no doubt be so read as Edm. points out) I regard as an expl. of δέ. Corruption of πέλοψ to πολοψ led to πολύωψ, which I believe was read by MS.

γαρνύει δι' ἄλος παραρρεοίσας.

MS. γαρνειδ.αλοσπα. λείπει. Edm. παρηνρεοίσας. παραρρεοίσας, that flows beside us.

---

I have only to say in conclusion that I do not approach this subject from a scholar's point of view. When I am told that *κήθυι* means "there," and I am satisfied that Sappho intended "there," I am content. Whether *κήθυι* is correct Aeolic or not I do not greatly care, nor does it indeed seem easy to decide. It is not I think unlikely that Sappho and Alcaeus did not write in Lesbian, any more than Pindar did in Bœotian, but in a mixed dialect; a *κοινή διάλεκτος*, as some grammarian says of Pindar.

## TRANSLATION.

### SAPPHO.

#### ODE I.

GODDESS of the many-coloured mind, immortal Aphrodite, child of Zeus delighting in wiles, I entreat thee ; do not, lady, wear out my heart with sorrows and with cares. But do thou come here, if ever before now, hearing the voice of my loud complaint, thou hearkenest to my prayer, and came leaving the golden house of thy father ; yoking thy chariot, and smoothly did it glide along drawn by the swift sparrows, nimbly plying their wings in mid air on their way to the dark earth from heaven. And quickly they reached me, and thou, O blessed one, smiling on me with thy immortal countenance, asked me what ailed me, and why it was I called thee, and what I most desired for myself with soul distraught. Who am I to hear is drawing thee on all in vain to love her ; who is it, Sappho, that wrongs thee ? For if she shuns thee, soon will she seek thee, and if she rejects thy gifts, soon will she bring gifts to thee, and if she loves thee not, soon will she love thee, and as thou wouldst be loved. So come to me now, and free me from grievous cares, and what my soul would fain have brought about, do thou bring about for me, and ever do thou be my helper.

#### ODE II.

To me he seems equal to the gods, the man who face to face sits close by thee, and sees and hears thee sweetly speaking, and thy charming laugh. This it is that causes my heart to flutter in my breast, for when I look upon thee, Atthis, all my voice is gone. And my tongue is palsied, and a subtle fire darts along beneath my skin, and I behold nothing with my eyes, and there is a murmur in my ears. And I break out into a sweat, and I tremble all over, and I turn paler than ashes, and in every way I seem little short of dying.

## FRAGMENT I.

TRULY I would that she were dead, who left me shedding many tears, and thus it was she spoke: Ah me, Sappho, how hard is our lot. It is not indeed of my own will that I leave thee. But to her I replied: Go on thy way rejoicing, and remember me; for thou knowest how we cherished thee. But if not I would then remind thee of what thou hast forgotten, of all those good things we both, and thou not least, enjoyed, when in my house thou deckedst thy hair with many garlands of violets and sweet roses as well; and many a wreathed necklet of flowers of all sorts didst thou place about thy delicate neck, and with precious unguents didst thou anoint thy fair flesh. And reclining on a couch thou hadst thy fill of dainty food . . . .

## FRAGMENT II.

Now she dwells in distant Sardis, often turning her thoughts hither, and to that life she once led, when she looked up to thee, as to some goddess of wide renown, and most of all took pleasure in thy song. But now she shines out among the Lydian women, as the dewy-fingered<sup>1</sup> moon shines out, more brilliant than the stars, and her light streams forth alike over the salt sea and the flowery fields, while the soft dew descends, and the roses bloom, and the delicate anthruses, and the blossoms of the lotus. Restlessly then does she wander thinking of the gentle Atthis, while her tender mind, I ween, is oppressed with longing, and her heart with grief.

And piteously she calls to us to come to her, nor is her cry unheard by us, for dark-visaged night wafts the sound over the sea that flows beside us.

<sup>1</sup> If you render *ῥοδοδάκτυλος*, "rosy-fingered," it will apply perhaps to the dawn, but hardly to the moon. "Dewy-fingered" will suit both. I would suggest a connexion between *ῥόδον* and *ῥέω*. The flower would be called so, because it holds the dew. As *βάω* (root of *βαίνω*), *βαδῆν*; so *ῥύω* (by-form of *ῥέω*), *ῥυδῆν*; and indeed adv. *ῥυδόν* suggests adj. *ῥυδός*.

## E R R A T A.

- Page 9, v. 33, place comma after ἔχων.
- „ 11, v. 50, *for φησί read φησι.*
- „ „ v. 63, place full-stop after ἀξιῶ.
- „ 13, v. 96, place ; after τὰλλότρια.
- „ 14, v. 130, *for ταιπ read ταιπιπ.*
- „ „ v. 134, *for νυτι read νυτι.*
- „ 18, v. 180, *for π|σ read π|.|σ.*
- „ 19, v. 170, *for ἐπίχρυσος read ὑπόχρυσος.*
- „ „ v. 181, place full-stop after βλεπει.
- „ 22, v. 237, *for τονκ read τοκ.*
- „ 28, v. 350, *for τι'ε read τ'ε.*
- „ 29, v. 343, *for δουλεύσομα read δουλεύσομαι.*
- „ 31, v. 386, dele ; after γνώριμον.
- „ „ v. 387, place ; after ἔχει.
- „ „ v. 395, *for ἐλέησ' read ἡλέησ'.*
- „ 33, v. 434, *for μέγαλα read μεγάλα.*
- „ 34, v. 449, *for δηκαι read δηδεκαι.*
- „ „ v. 458, *for φτ read φ.τ.*
- „ „ v. 461, *for ρου read ερου.*
- „ 43, v. 3, place full-stop after παιδίου.
- „ „ v. 26, dele asterisk.
- „ „ v. 28, place comma after βούλεται.
- „ 44, v. 67, *for α'π read απ.*
- „ 45, v. 47, *for τις τόδ' ἐδυσχέραν' ἰδὼν read τοῦτ' ἐδυσχέρανέ τις,*  
and dele asterisk.
- „ „ v. 48, *for ἀτιμίαν read ἰδὼν, ὕβριν.*
- „ 48, v. 100, *for τορ read τυρ, and for τ.λ, τ.λ.*
- „ „ v. 101, *for χ'ω read χ.ω.*
- „ 50, v. 133, *for μ'αυ read μ.αυ.*
- „ „ v. 136, *for σιοραγμο read σιπραγμ'ο.*
- „ „ v. 141, *for θε read θ'ε.*
- „ „ v. 143, *for ουχ read ουκ.*

- Page 50, v. 146, *for* ρσεμ *read* ρ|.σε.μ.
- „ 55, *for* ΜΟ. in every case *read* ΠΟ.
- „ 56, v. 247, *for* τούτε *read* τούτο.
- „ 57, v. 220, place comma after χρήσιμον.
- „ 58, v. 259, *for* νολ *read* ναλ.
- „ 59, v. 275, *for* ἐποίουν *read* ἐποίουν.
- „ 60, v. 302, *for* λε *read* λα.
- „ 61, v. 295, place comma after ἐγῶδα.
- „ „ v. 301, *for* ἐξένεγκε *read* ἐξένεγκέ.
- „ 63, v. 339, *for* σέ *read* σε, and *for* κατεγελᾶς, καταγελᾶς.
- „ 71, v. 58, *for* κόσμιω *read* κοσμίω.
- „ 72, v. 97, *for* εδα *read* αδε|
- „ 75, v. 112, *for* κάτεσχε *read* κῆτεχε.
- „ 76, v. 148, *for* σειδ *read* σιδ.
- „ 77, v. 135, *for* ἐρῶν, *read* ἐρῶν.
- „ 79, v. 177, *for* δέκε *read* δέκα.
- „ 83, v. 234, *for* ἀποδόδου *read* ἐκδίδου.
- „ 84, v. 271, *for* σ'α *read* σ.α.
- „ 86, v. 322, *for* αμ *read* αιμ.
- „ 87, v. 319, delete full stop after δεήσεται.
- „ 92, v. 9, *for* δεα *read* σεα, and *for* πεα, πρα.
- „ 112, note 18, last line, *for* σὺ—χρήσιμον, *read* πρὸς γὰρ,  
 'Αβρότονον,|πολιορκίαν τι οἶσθα δὴ σὺ χρήσιμον.
- „ 147, line 2—4 from top, *for* a kind—wanting, *read* a prologue spoken by an allegorical personage, Ignorance, of which the first part is wanting.
- „ 156, line 9 from top, *after* later on, *insert*, In any case let him slaughter the sow.
- „ 181, line 5 from top, delete “to.”











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